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## THE PHILANTHROPIST,

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*For the Philanthropist.*

### TO THE PEOPLE OF CLINTON COUNTY.

FELLOW CITIZENS.—Although not officially required, by our appointment as the central of the Liberty party of Clinton county, to prepare an address to you, circumstances of the present time, and prognostications for the future, impel us to offer a few remarks for your consideration. The necessity for this in degree, some may suppose entirely, is superceded by the address the Liberty convention recently held in Columbus. To that document we referred in the resolutions adopted at our county meeting, February 21st; as containing our principles: upon some of the subjects therein discussed, and upon other and kindred topics, we desire to confer with you in our own style and manner. The existence of slavery in our country, is the cause of our separating from the parties which now include the great mass of our fellow-citizens. To that system which reduces human beings to the condition of chattels, we, as individuals, proclaim our eternal and active hostility, politically as well as morally, let its location be in what portion of the Union it may, for its influences can never be local. Without such hostility, we could lay no claim to address you as republicans, and christians.

After these preliminary observations, we proceed to show you first; *Why* we are in the field as a political party for the overthrow of slavery, and then what measures we propose to advocate for its accomplishment. Could we divest ourselves of all belief in those moral precepts which teach the duty of man to his neighbor, the instinct of self-preservation alone would compel us to assume our present position in politics. We look upon our country as she is—unexampled in her natural resources, abounding in all the elements of prosperity, which need only the labor of man for their development, without an over-abundant population, with political institutions when faithfully administered, of trifling comparative cost; and yet, suffering under a pressure of pecuniary difficulties, involving the nation as well as most individuals, and with no rational prospect of a speedy change for the better. For this gloomy state of affairs there must be a cause, and that cause must be a different one from those variously assigned by interested politicians, and heated partizans, since none of their attempted remedies have yet had the least tendency to alleviate the general distress. That slavery is the cause, we believe, because the natural and unavoidable tendency of the institution is to render labor disreputable, and consequently to accumulate upon the soil where it exists, a greater number of consumers than the producers of wealth can support—Secondly, because the statistics of our country, so far as they are published, prove the fact that the Southern portion of our Union, where slavery exists, falls in debt annually to an immense amount to the non-slaveholding portion, which debts never will, for they never can, be cancelled. The amount of the drainage of the North, for the support of the aristocracy of the South in idleness and luxury, is variously estimated at from 50 millions, to 100 millions of dollars annually. Let us not be supposed extravagant in setting it down at the larger amount. A sober calculation will show us that this is probably within the truth. We find by the census tables of 1840, that the population of the slaveholding States is, in round numbers, about seven millions of souls. Of these we will assume that three millions, (rather within the mark) are slaves, leaving four millions of free persons. Let us then suppose that only the half of these, or two millions, are so influenced by the existence of slavery as to decline to labor for their own support, and that, we think all who are acquainted with the state of society at the South, will admit to be a moderate estimate of their numbers. From the habits of extravagance natural to those who spend what others earn, we may suppose two hundred dollars per annum to be a low estimate for the expenses of the individuals composing these two millions. Here then is an annual sum of four hundred millions of dollars, to be produced for the support of those who do nothing for themselves! Now let us see by calculation, if it be possible for the slaves after supporting themselves, to earn this enormous sum. Out of three millions of slaves, let us suppose two-thirds, or two millions, are effective laborers.* After supplying their own wants and those of a million unlaborious slaves, (so far as they are supplied) we will average their individual additional earnings at one hundred and fifty dollars per annum; thus we see they produce three hundred millions for non-producers. What is there unreasonable, or erroneous, in any of the assumptions of this calculation? It may be said that admitting its correctness, it does not prove that the deficit of one hundred millions, comes from the non-slaveholding states. For evidence in support of this opinion, we refer you to the statisticis of certain portions of our country, which have been published on the best authority. From these it appears that Lynn, a small town in Massachusetts, engaged in the shoe trade alone, has lost in a very short period of time three millions of dollars by her commerce with the South.—Newark in New Jersey, in her harness, carriages, &c., shipped to the same region, has been a loser to a great amount. The debts due at the South to the city of New York alone, and which it is admitted can never be collected, are estimated at one hundred millions of dollars. From the nature of the case, absolute certainty cannot be arrived at in these estimates, but enough is known to make our calculation above, appear quite within the bounds of probability, when the business of the whole country is taken into view. In our investigations into this subject, we must bear in mind that the principal market for, and consumption of the surplus products of labor of the free states, is at the South, and that a large proportion of the business of the country must necessarily be conducted upon the credit system. By coupling these facts, we perceive how extensive is the opportunity for the people of that section of the country, to obtain our goods and afterwards to refuse to pay for them. Should any imagine this too gross an imputation upon the integrity of slaveholders, we beg such to consider, that our accusation falls far short of the facts proclaimed by their own laws, which institute a licensed system of plunder, and robbery, with many other enormities added thereto. Integrity of character among them would be a miracle under the teachings of their institutions. It would be the height of folly to expect honesty from them in their dealings with us, when we perceive they not only rob their neighbors, and that continually, but many of them are know to sell their own flesh and blood for gain.

* The slave population is 2,400,000—The number of the slave-laborers cannot be more than 2,000,000.—ED. PHIL.

Here then is a cause independent of a depreciated currency, of the absence of a tariff, and a consequent balance of trade against us, which will in a great degree account for our pecuniary sufferings. But we think it not impossible to shew, that to the existence of slavery, may fairly be attributed the absence of a sound currency, and of a protective tariff, principally relied on by one set of politicians to account for the "hard times," and the creation of a host of rresponsible banks, and of a speculating, overtrading mania in the community, assumed by the politicians of the other party, to be the root of all the mischief. It will render this communication too long to enter at present, into a consideration of the evidence which sustain us in this opinion; suffice it to say, that the control which the slaveholding aristocracy has exercised for the last twenty years, if no longer, over all the operations of the general government, has been as complete as it is notorious.

It will be found by an examination into the tendencies of domestic slavery, that it diverts labor into a few channels, producing a large amount of certain great staple articles for sale, and that slave labor cannot profitably be employed in common agricultural operations.—As a consequence of this tendency, we find the slave labor in our country, principally employed in the culture of cotton, sugar, tobacco, rice, and the rearing of human flesh for the slave markets, to the neglect of provisions, clothing and such mechanical appurtenances as are necessary. For a supply of these, the master depends upon the free laborer of the north, to whom he sells in return but a small portion of his staple productions, and these at least, cotton, and sugar, under the protection of a high tariff. Hence a diversity, even a conflict of interests, is created in our country, by the existence of slavery. It is the interest of the slaveholder at all times, to depress the value of the products of free labor of which he is purchaser. Having the control of the government, by means of the representation permited to property in the form of slaves, the aristocracy first protect their own staples, by a tariff, them through the diplomacy of the country in foreign lands, make every effort to introduce the articles produced by their own system of labor, at the lowest possible rate of duties, while they actually endeavor to shut out the prodnctions of free labor, from all ingress into foreign markets, that they may purchase what they need of them, at their own prices at home. While Mr. Stevenson, our late Minister to England, labored assiduously to obtain, and succeeded in procuring a reduction of duty upon Southern rice, entering the ports of Great Britain, he gave his influence against the repeal of the corn laws, which shut out our bread stuffs from the consumption of the starving operatives of their kingdom. A special agent was sent at the cost of the nation, to negotiate for the introduction of tobacco at a lower rate of duties into Germany, at the bidding of the tobacco planters convention of Maryland, and Mr. Jenifer who was president of that convention, is sent as minister to Austria, avowedly for the furtherance of the same object.—Farmers of Clinton! can you point to a single effort made to open a market for your wheat and pork? The staple productions of the free states, including your own, many times more valuable in the gross, than the whole of the productions of the South, receive no attention from government to secure them a good market, but on the contrary, its agents are actually found to be laboring to diminish their value. It would consume too much space, to enter fully into an enumeration of all the adverse bearings which slavery has upon our pecuniary interests, and we are compelled to notice them only with a passing remark. We would call to mind, in addition to this, its direct influence, upon the value of the products of our labor; the amount it costs us as a nation, to sustain it by a standing army, to suppress insurrections, to hunt under the dignified appellation of the Florida war, the runaway negro who shall escape to the everglades of that peninsula, and the prospective increase of expenditure, to fit out and maintain a Home squadron, to protect the coast-wise slavetrade from our Capital, and that of the "ancient dominions," to the South west.

Can any doubt that the emancipation of the slaves would remove our pecuniary difficulties? Change the two millions of consumers whom we now have to assist the slaves to support in idleness, into producers, and the free labor of the north is at once relieved from an an annual tax, which we have shown to be in all probability one hundred millions of dollars. Reduce the expenses of the government, the amount which they expend to continue the negro in bondage, and you strike off an annual tax upon our resources, of from ten to twenty millions more. Employ the diplomacy of the government, in the effort to open foreign markets to the reception of free grown products.—Last, but not least, change the three millions of slaves, now permitted but a bare subsistence, into customers, privileged to consume in the purchase of our products, such a proportion as they may please of their earnings, and the cry of "hard times," will be banished from our happy country for centuries to come.

We may next consider the political results to ourselves, of the existence of slavery in a portion of our country. Although professing to be republicans, and as such, the enemies of slavery wherever it may exist, we find ourselves in the inconsistent position, that should the slaves of the South rise in insurrection, our services may constitutionally be brought into requisition to sustain slavery, and to fight against those who strike for freedom! Not content to make us passive sufferers by the aggression upon our interests above hinted at, this institution demands of us to sustain by our blood and treasure, the system which destroys our prosperity and from which, supposing it did not, we could derive no possible advantage! We who hold in truth and verity, "that all men *are* born free and equal," stand as armed sentinels to prevent the adoption and enjoyment by others, of the first principle in our political creed! As a fit reward for such subserviency, we find that however free and *equal* we may have been born, the same power which has placed us in this inconsistent position, denies to us an equality of privileges in the government of our country. Our professed republic, when examined, turns out to be a government constituted by a privileged order—an aristocracy by the Constitution.—Will any deny this? Look at that provision of the constitution which bases the representation in Congress, and through it, the electoral vote for President, on a certain class of population, and "three-fifths of all other persons. One portion of the people deprives another portion of the exercise of our rights, natural as well as political, and then claims to itself, and exercises political power, upon the strength of this iniquitous proceeding, and our government sanctions the claim! If *this* be a republic, we confess we do not understand what is meant by the term. The aristocracy of the South have now twenty five votes in Congress, and for President of the United States, in virtue of their peculiar privileges, and this number, under the daily expected new apportionment bill will be increased. It is by their possession of these peculiar privileges, that the South has been enabled to give us our President, for 40, out of 52 years—to engross the principal offices of the country—to appoint slaveholders, chiefly, as foreign ministers—to pervert the legislation of the country into a protection to slave, and prostration of free labor—to subserve the same end by our foreign diplomacy, and in fine, to promote the interests of the aristocracy, by every species of oppression of the people until the country is on the verge of ruin. It were tedious to enumerate the various grievances under which we suffer, through the influence of this accursed system. The right of petition guarantied to us by the Constitution, basely denied us, and our own representative, especially selected as a candidate because he was believed to be favorable to the right, and in possession of the confidence of anti-slavery men, sustaining occasionally by his votes, the unrighteous deed—thus dishonoring while he misrepresents the district—that provision of the same instrument, which declares that the citizens of each state shall be entitled to all the privileges and immunities of citizens in the several states," practically nullified--the attempt boldly, and id many instances successfully made to control the legislation of the free states—the corruption of the morals of the people, by which through the agency of mobs, and otherwise, the security to life and property is daily lessening—the prevailing and increasing profligacy in the management of private affairs, which has extended to, and has strongly marked the conduct of our public officers--these are a few of the prominent evils under which we suffer, from its wide, prevailing influence.

But it is time we approached the consideration of the measures we propose to advocate, in the accomplishment of our object. Many of these are set forth in the address of the Liberty convention, assembled at Columbus, already alluded to. We incline to the belief, that to reform radically the administration of the general government, to bring it back into harmony with the principles upon which it was formed, and the intention of its founders, would be to strike a death blow at slavery in the States, and the people thereof would be compelled to emancipate. Thus we should get rid of the political and pecuniary evils of which we complain. But should these means fail to to secure our object, we would go a step further than is proposed by the authors of that address. We hold with Mr. Madison, that under the clause of the constitution, which authorizes Congress to "provide for the common defence and promote the general welfare," that body possesses power to abolish slavery in the several States. That patriotic Statesman, a slaveholder himself, and termed by the country at large, "the Father of the Constitution," used the following unequivocal language, in the first Congress under the Constitution May 13th 1789. "It is a necessary duty of general government to protect every part of the empire against danger, as well internal, as external. 'Every thing therefore, which tends to increase this danger; though it may be a local affair, yet if it involves national expense, or safety, becomes of concern to every part of the union, and is a proper subject for the consideration of those changed with the administration of the government.'" We presume there are none who will be so weak, as to deny with the late Gen. Hayne of South Carolina, that slavery does weaken the Union, although a "local affair"—that it endangers the "national safety." We have already shown that it involves an enormous national expense, and consequently, by the authority just quoted, Congress has the power to abolish it. We do not feel sure that a reform of the Government will effect what we desire, and need, without this step, and hence we advocate it. We know that many associated with us in the enterprise of reform, so far as proposed in the address of the Columbus convention, and those of high authority, will repudiate this doctrine. The majority of them will deny the expediency of its promulgation, but we cannot consent to compromise principles, to obtain numerical strength. Nor is this the extent to which we are prepared to advance. Failing through the interposition of the Supreme Court, or otherwise to effect our designs by these means, we boldly proclaim our readiness to procure by revolution, what we cannot accomplish by reform. Let none startle at this, and proclaim as rebels, until they have examined our position. The sages who formed the constitution of the United States, were far too wise to suppose that they had brought their instrument to absolute perfection, and suited it to the government of this people through all time, and under all circumstances. Accordingly we find they they have have provided means within the government for revolution, peacefully, and bloodlessly, (by which means only could we permit ourselves to operate) whenever the exigencies of the people denounce it. If then the constitution *as it is*, will not accomplish those ends for which, as republicans, we are ever to labor, it becomes our imperative duty to labor for the reform of the constitution itself. To this length, every consideration of self-interest, of republicrnism, of morality and virtue, impel us,—to this length, if compelled, we own ourselves prepared to go, and to this extent will the liberty party find itself obliged to proceed, should it fail in procuring universal emancipation within our borders without it.

If we exercise the elective franchise and political influence at all, we are bound by all the principles to which we have just referred, to use every peaceful means permitted by the constitution, to effect the overthrow of slavery.—The "implied faith," so much talked about as forbidding this course, we have no faith ever had an existence. We believe the public sentiment of the nation at the time of the formation of the constitution, demanded the speedy abolition of slavery, and that that instrument was formed in conformity to such sentiment. But supposing it were otherwise--supposing the compromise with slavery were fairly written upon the face of that document; we could never submit to be bound by such a compromise.--We felt compelled under such circumstances, as we do feel compelled under the present, to assert particularly the right proclaimed in the Declaration of Independence, for men to choose their own form of government. We wish therefore to declare emphatically, that although slavery should cease to interfere with our pecuniary interests—with the safety of our persons, and property--with our privileges of universal citizenship—with our right to petition for redress of grievances—and with the cause of virtue and good morals among ourselves, we can never consent to a form of government, which gives to any of our fellow citizens, privileges which we do not possess, or takes from others, the rights and privileges which we enjoy. In this enterprise we are not governed by sectional feelings. The great mass of what is termed the free population ol the South, suffer an oppression infinitely beyond our own. To them, free thought, and as they have been appropriately, termed, the signs of this, free speech, and a free press, are totally interdicted.

*We* have the power to struggle to free them, and ourselves, from the odious shackles with which we are bound. They at the present, are in a thraldom too binding, to pemit the first effort to escape. The emancipation of the negro race, will prove at the same time, emancipation to millions of our own color.

Fellow citizens, you have now before you a brief sketch of the evils we propose to reform, (having left nearly out of view our moral obligation towards the suffering negro race,) and of the principles which govern us in the attempt. Thus far we have the name of but one man to propose to you in connection with our enterprise, LEICESTER KING, of Trumbull county, our candidate for Governor. Of him as a man, and as a politician, we have nothing to say—he has heretofore been in your service—judge of him and know him for yourselves. It is to our principles, before they are connected with the choice of men, that we are anxious to call your attention. Examine them with the closest scrutiny, condemn if you will, but if you approve, come up to our assistance, and aid us to bring the struggle which' is to return to us the blessings of prosperity and happiness, through the practice of virtue, to a triumphant and speedy close. We shall surely be under the necessity of selecting candidates to represent these principles in Congress, and the state legislature. We ask your assistance in making the choice.

A. BROOKE,
THOS. HIBBEN,
AB'M. ALLEN,

*Clinton co. Ohio, March 2nd 1842.*

It will be perceived the above was written in the form on address of the committee.—Several members of said committee hesitating to sign it on account of some doubte as to the constitutional opinions expressed or the expediency of publish ing them, we offer it to our fellow citizens of th e county and the friends of Liberty every where as the expression of our sentiments as individuals.

A. B.
T. H.
A. A.

*March 26th, 1842.*

*For the Philanthropist.*

### *To the Secretaries of the American Board of Comm. for Foreign Missions.*

GENTLEMEN:—

A few weeks since you forwarded to the New York Observer for publication, a letter from J. L. Wilson, one of your missionaries in Africa, received nearly six years ago, informing you that he was a slaveholder, and that some of his missionary friends were similarly situated. A number of circumstances connected with this publication will make it painfully interesting. Many of the friends of missions are grieved by the course pursued by the Boards of the General Assembly. Some of them were turning their eyes to the American Board as their only hope. Replies to repeated inquiries by private letters and religious papers, and particularly, the announcement lately made that the Board sustains no relation to slavery which implies approbation, had inspired the hope that their contributions would not be used in sustaining slaveholding missionaries. But that hope is dashed by that public declaration that for six years you have known that one of your missionaries was a slaveholder, and that you have his word for it, that others are similarly situated. To make the announcement more striking to those friends of universal liberty whose inquiries have been so importunate for some years past, you say that—"till within a few weeks when a number of enquiries have been made on the subject to which the letter relates, there seemed to be no call to make use of it." Of course inquiries to constitute a call, must come from the respectable side of the great question.

In reference to Mr. Wilson's information, that some of his brethren are slaveholders, you remark that if this be a fact you were not aware of it. You surely did not intend to tell the world that you have so little confidence in his veracity that, when he lodges the information with you, in his own hand writing, and over his own signature, there is still no presumption that it is true, and therefore you do not think it worth while to ask for other names as proof. The remark was obvionsly intended to quiet those recent inquirers, by assuring them that you are so far from being unfriendly to the "peculiar institution," that even when a respectable informer tells you that some of your missionaries are slaveholders, you lock up the information in your drawer, and never think of it for six years; and even when you must notice inquiries, the reply will be—we were not aware of it. A poor compliment to the informer; but very satisfactory, no doubt to some inquirers.

It was a matter of course that the letter should appear in the Observer. According to a late statement by the editor, that paper has an unusually extensive circulation in the South. His readers will bear him witness, that the letter could not have been put into better hands to convert it into capital for securing Southern favor. Accordingly it is published under the following caption.—'*A Slaveholding Missionary.*' Then follows the information that it was intended for the correction of certain editors, &c., who have been troublesome to the Board; and especially to "assist those who are inquiring whether or not it is a sin in all cases to be the owner of slaves." The patriarchs will be very unreasonable, if they are not satisfied with the standard of morals adopted by the editor and the Board, when they are assured that you wish all who have not made up their minds to be guarded by the example and apologies of a slaveholding missionary.

With full knowledge of the fact that Mr. Wilson was holding a number of Africans in chains as his property, under laws which forbid their enjoyment of the means of salvation, you employed him as a missionary, and selected Africa as the sphere of his operations. Surely that is the best spot on earth where such a man should dare to be seen. How did you expect him to face, as a minister, those mothers and widows in that region whose husbands had been shot down, in the light of their blazing villages, and whose children were plucked from their mother's breasts by American pirates, to satisfy the demand among American ministers and christians for human property? How did you instruct him in reference to this matter? Was he to deny an attempt to connect his own agency in this nefarious business, at the hazard of being detected and exposed? Or was he to tell them honestly that he left behind him in chains, shut out from the light of God's salvation, as many of their children and friends as the laws of the land had put in his power? And did you expect the apology which you have published for the edification of the churches on this continent, to be equally satisfactory, to the bereaved mothers and widows in Africa?

But let us hear his apology. The amount of it is,—Part of his slaves were obtained by inheritance, or, to use his own expression, they were inflicted on him 20 years before he was born, the rest by marriage—they were not emigrants, and the laws forbid their emancipation on the soil. But the proceeds of their labor for three years is to be laid up for them as an inducement to them to leave, and this prospect of being free will prepare them for freedom—he canot think of carrying them away to liberty in chains—and as to giving them a certificate of their freedom, where they may be in danger of being sold into slavery, the very thought of it quite overcomes him. He says—"could I ever forgive myself, if I should knowingly, cause them to be torn forcibly and violently from every thing they hold dear on earth, and placed in the power of a master who might treat them with merciless harshness."

The first thing which strikes us in this apology, is, that it is the discovery, that it is one of the ways of the Holy One to place his children (and some times 20 years before they are born) in circumstances which compel them to sin against God, and to injure their neighbors both in their temporal and eternal interests! We do not wish to be severe. But there is something so originally wicked in this, that we cannot but think that the Evil One must have invented it, for the special behoof of some slaveholding master who had just made up his mind that he would never repent. A little child knows that God never compels men to sin. And every man of common sense knows that all the wicked law-makers in the world, and all the devils in hell combined together, cannot force a christian to be guilty of slaveholding, or drunkeness, or murder, or any other trangression, provided they have grace enough in their hearts "to resist unto blood striving against sin."

But it is insisted that he was in peculiar circumstances, and that the welfare of his slaves requires that he should keep the chains riveted on them. We care not what his circumstances were, nor how peculiar. It is a precious sample of slaveholding theology, that the question whether it is right to displease God by injuring our poor neighbors, even to the taking away of all their personal rights, and the ordinary means of their souls' salvation, is a mere question of expediency to be decided by our circumstances, and the amount of good to be done by it. We are determined to keep cool. We shall only therefore say, that if you send out all your missionaries to heathen lands, furnished for their work, with such theology as this, you need never be afraid of losing any of them by martyrdom.

Let us see what would be the appalling consequences, were he to give his slaves a certificate of their freedom on the soil. He tells us they would immediately be in danger of being taken up and sold into slavery. True, and then they would be precisely in the same comfortable condition in which their present master left them when he went to Africa. Ah! but *they might fall into the hands of bad masters.* There's no danger. Their present master assures us that he uses them well; and no doubt, his successor could tell the same story. But if that successor should say so, when he is living some thousand miles distant from them, without the possibility of knowing how they are used, it would be rather provoking. Let us suppose then that if sold, they would fall into the hands of a master of the worst kind—one who, after seeing them stript of all the rights and privileges which distinguish men from brutes, and christians from heathen, puts them under the care of an overseer, and then removes himself to another hemisphere, where their cries can never reach him, where he can never count the stripes inflicted for not fulfilling their cruel tasks, nor count the lashes on their bare backs, which the laws of the land mete out to them, every time they are caught reading the scriptures, or hearing the gospel preached by a minister whose authority was not certified by the driver. Let us suppose that in consequence of hearing in that distant land that the *peculiar institution* is in danger, he writes home a letter to confound its opposers, and that the substance of it is that he is a slaveholder himself, and that he holds his slaves that they may have a good master. Let us suppose also that the friends to whom he sends this letter for publication, lock it up for six years as a piece of thunder which is to be used only on some great emergency, and that at length they bring it forth accompanied with the mild assurance that they intended to use it only in setting certain editors, &c., right, and as an assistant to young inquirers. This would indeed be not only bad, but absolutely insufferable.

We are told that if the slaves were emancipated on the soil, they would not only be exposed to public sale, but "forcibly and violently torn from all that they hold dear on earth." And where would they be taken to? If to another slave state it would not change their condition as it regards either personal rights, or religious privileges. But perhaps, unless a minister should get hold of them, they might be removed to some free state, where they would cease to be held as brutes, and where they might become heirs of God's salvation. And, no doubt, that would break the hearts of more masters than oue. Not that our missionary has any repugnance to the idea of Africans getting to heaven. But then the thought of violence! Twenty year's residence in a slave state has satisfied us, that slavemasters have a peculiar abhorence of violence towards their slaves, when it might change their present condition, or their prospects for eternity. The standing apology for their absence from family worship, and the house of God on the Lord's day is—"they will not attend unless we use violence." Yet we noticed that they easily succeeded in getting them to the tobacco patch, or cotton field, by that affectionate reasoning, and mild persuasion, for which drivers have a peculiar talent. Mr. Wilson thinks that to get his slaves into a free state, "it would be necessary that their hands and feet should be fastened with iron fetters and carried, as their fathers were from Africa." Well, it would be a rare sight. And we say as Cowper said of another sight; "May I be there to see." We imagine the road lined with slaveholders with their white handkerchiefs, weeping at the sight of men in chains, playing "Hail Columbia," on their way to freedom. But we are charitable enough to believe that his statement is true. We have long known that even some slaves who have ministers for their masters, are systematically so educated and trained, that with all their innate love of liberty, and notwithstanding that the slave system is crushing them to the dust, it scares them to think of being in a country where there is no slavery to protect people! His statement disposes us to give credence to the story of a late pilgrim to Canada, that in his neighborhood, the black people, to prevent them from running away, are daily told by their master and mistress, that if they are found beyond the protection of slave laws, the "French people" will kill them and eat them like frogs.

But it appears that separation from the soil, irrespective of the means, is an insuperable difficulty in the way of their emancipation. He says they prefer bondage on their native soil to freedom in other parts of the world. We admit that attachment to one's native land, is sometimes very strong. And we are prepared to tell Mr. Gurley, that black people have as good a right as white people to say where they will live, and where their bones shall lie when they are dead. But how long does Mr. Wilson intend to live? Does he not know that at his death, his successor can take them where he pleases. Nay he assures you that removal from all they hold dear on earth, to some part of the world where liberty, in their estimation is worse than bondage on their native soil, shall not be postponed till his death. He intended to do it himself within three years from the date of his letter. His plan is, in substance this—as a means of preparing them for freedom, he intends to keep back every cent of their wages for three years. At the end of that term he intends to take a bag filled with dollars by robbing them and their children, and shake it at them, and banter them to leave all they hold dear on earth, and go out not knowing whither, to some land that he shall show them. But perhaps he can so manage it, that his heart will not be broken by witnessing such a painful separation from their native soil, and perhaps something will turn up which will compel him to keep the bag himself. You recollect that the contingency of their fitness for freedom, is to come up; (a word to the wise is &c.) and on the other hand, you must recollect that he gives us good reason to hope, that they will be able to *pass muster*, for the means which he is employing to produce a regenerating influence on the character of Africans, are not those antiquated means long since banished as hurtful from the neighborhood of slaves, such as the reading of the scriptures &c., but the daily sight of a bag of dollars gotten by robbery of the poor, and constant appeals to their covetousness. Wonder if their master has ever had any experience of their power—and whether they would have a salutary influence on the Africans around Cape Palmas.

Did either of you, gentlemen, ever enquire how he succeded in this plan? You recollect it was to have liberated all his slaves three

years ago. Perhaps it has been successful. Perhaps they are all now living in some region where poor men can read the bible, and live with their wives and children, and enjoy the fruit of their labors. No; as men of sense, you know too much of human nature when possessed by the slaveholding spirit, to spend one moment in inquiring about it. If then you knew that he had never fulfiled his promise, or if you really never had enough of confidence in that promise to inquire about its fulfilment, we ask—was it worthy the Secretaries of the venerable American Board, to insult an intelligent community by publishing such a thing, as an antidote to abolition, and as a guide to all inquirers?

Mr. Wilson closes his letter by saying—"if a different plan is suggested, I shall not be slow to comply." And could not the collected wisdom of the Board, after six years to reflect, furnish a better one? We shall now furnish a very different one, and we think, far better. Just write to him, that this thing of trying to save the souls of Africans by publishing the gospel on one continent, and at the same time killing the souls of Africans, by keeping them in chains and darkness on another continent, will not do. Let him remove them not violently, but as gently, as they have been taken to their tasks every day for six years, to some spot out of the limits of slavery. Then let him confess his sin, both against God and them. Then, after assuring them that they are free, let him divide among them the bag containing their just wages for 3 years from the date of his letter, and the 3 that have since elapsed, and the wages of as many other years as he, in the sight of God, believes they are entitled to. And if they should then all rush for the South, with hearts panting for the blessings of slavery, perhaps the yelping of the blood hounds in pursuit of them who are rushing the other way, will frighten them back. And at any rate you can then tell our churches, and he can tell it in Africa that he has no connexion with Liberia, not only, but also, that he is not a missionary slaveholder. And then when he opens his bible to preach, he will not be so scared, when it flashes in his face, the doom of the oppressor and man-stealer.

We close this communication, already too long, with one serious question. May not the course the Board has been pursuing in reference to the heaven-daring sin of slaveholding, have some connexion with its embarrassment in regard to funds? You perhaps remember that in less than one year from the day that the Assembly's Board of reduction publicly announced that they would help no candidate for the ministry who would publicly oppose slavery, there was a great cry, that the Lord was withholding from them the pious youth. Have we not reason to fear, that unless we repent, he will visit us with worse embarrassment?

Respectfully &c.,
S. CROTHERS.

P. S. We must say what, when we closed, we had determined not to say. Abolitionists in this region have been grieved that their Eastern brethren talk of organizing a separate missionary society. But your course has removed half their objections. They cannot contribute to the support of missionaries who defend, or are living in, the *sin of slaveholding*. S. C.

*For the Philanthropist.*

**LIBERTY PARTY.**

*Loydsville, April* 3, 1842.

DR. BAILEY:—

There are two points to which I would respectfully but earnestly call the attention of the friends of Liberty.

First, the basis of the organization of every party. If I understand these matters aright there is an essential difference between the basis or foundation principle of the Liberty Party, and that of the Anti-slavery organization. The basis of Abolition is the wrongs of the negro through slavery. Abolition incidentally considered the encroachments of slavery on the rights of the white man, but his wrongs are not the real cause of action. Abolition is charitable—is philanthropic. It consults the welfare of others; while it is only willing to be benefitted itself, if other's wrongs, the wrongs of the negro are at the same time redressed. In all this, abolition is noble, God-like. The Liberty Party proceeds on another, a more selfish principle. It views slavery chiefly as it affects the white man. The power which puts it in motion is self-interest. It may prefer that the condition of the slave should be bettered, but it stirs not for him. It seeks the welfare of the white race, and in doing this it asks all men to judge candidly, and would not allow hatred to the black race to draw down unmitigated curses upon ourselves.

The baneful influence of slavery upon the currency, upon our commercial interests, upon manufactures, upon the power of the country to defend itself against foreign aggression—its war upon free labor and the respectability of industry—its seizing on the offices and the government of the country—its unequal distribution of the public funds—its gags, mobs, and murders—its robbery of the North by bankruptcy and the tremendous expense of keeping its victims under the yoke by negociations, Indian wars, and threatened wars with England, Mexico &c. These and a thousand other like topics are the proper subjects for the consideration of the Liberty party, but they all centre in the welfare of the white man. The negro's peck of corn a week, his stripes and the sundering his family are legitimate subjects for the discussion of the Liberty Party man, only in so far as they may be known to be prejudicial to the interests of the white man.

The abolitionist goes out to redeem the negro: the Liberty man stands up in self defence, and declares self-preservation to be the first law of nature. These distinctions it seems to me are radical and important and should be preserved. Many may enlist under one banner that would not under the other. Let the man of large benevolence have a fair field in the Anti-slavery cause, let him of more contracted and selfish views know that slavery is robbing him and trampling his best interests in the dust; and if the result shall prove that an enlightened self-interest and a true and enlarged benevolence will lead men to precisely the same acts of humanity, we should not drop a tear over the result, and the believers in the wisdom and goodness of God should rejoice.

The other point to which I would call the attention of the friends of liberty is, that they be careful of the phraseology which they use. Their words should convey their ideas. Too many of us are in the habit of using the word *South*, when we mean *slavery*. There are comparatively but very few slaveholders in the South. On a moderate calculation there are five slaves to one slaveholder. It is not these unfortunate slaves that are robbing the North and plunging us in wars: it is only their masters. The whites of the South who do not hold slaves are probably five times as numerous as the slaveholders. These whites are not usurping the government to our injury and ruling the country to its utter destruction, or if they are aiding in it, they do it ignorantly. The responsibility is wholly on the slaveholders, and on them it should be. Of the poor non-slaveholders of the South we should speak with pity and respect and should manifest an earnest desire to aid in redressing the numerous and most afflicting wrongs which they suffer at the hands of slaveholders. The minds of these people are truly dark, but not so clouded as to be wholly incapable of receiving impressions of self interest, and by a proper and just course they may be taught to know that slaveholders are their worst enemies. It is certainly impolitic and unjust to denounce these men with slaveholders, under the general appellation of the South. Let us rather make them our friends; they are strong enough to out poll the masters at the elections, and put slavery down by the majesty of their votes. When we get a liberty administration, as we must have soon if a proper course is pursued, let the non-slaveholders of the South have a reasonable and just share in the administration, but reject all slaveholders as we would those who commit smaller robberies.

One more distinction and I have done. I dislike the talk about divorcing the government from slavery. The government was never married to slavery. It is an infamous harlot that should be kicked out of doors, and the true spouse Liberty brought in.

Yours for man,
ELI NICHOLS.

BERNADOTTE ILL., April 15, 1842.

Dr. BAILEY—

To encourage the friends of the oppressed in your region of country, we send you for publication the following resolutions—an extract from the records of our church session.

1. Resolved, That this session highly approve of the decision of the General Assembly of the Presbyterian Church, in the United States of America, on the subject of slavery, in which they decide that the "buying, selling and holding of slaves for the sake of gain, is a heinous sin and scandal." And this session hold, that it ought to be abandoned immediately.

2. Resolved, That this session highly appreciate the decision of said Assembly on the same subject in the year 1818, in which they enjoin on all the churches under their care, to use all lawful endeavors to abolish slavery.

3. Resolved, That this session highly esteem the decision of the synod of Cincinnati, in October, 1841, (at Springfield Ohio) in which they enjoin on all the churches under their care, firmly and faithfully to exercise discipline on all those who attempt to justify slavery from the holy Scriptures.

4. Resolved, That this session will not admit any known slaveholder to membership in this church.

5. Resolved, That this session will not permit any known slaveholder to preach in the pulpit of this church.

6. Resolved, That certified copies of these Resolutions be forwarded for publication to the editors of the Protestant and Herald, the Philanthropist and the Genius of Liberty.

ROBERT B. DOBBINS,
Clerk.

*For the Philanthropist.*

**WHAT IS YOUR PLAN?**

Is a question often asked in the early history of the Anti-slavery movement. In answer, it might, with great propriety and truth, be said; "Cease to do evil and learn to do well," or, "loose the bonds of wickedness, undo the heavy burdens, and let the oppressed go free, and break the yoke," is God's plan. Is it probable that man can devise a better?

But to change the subject a little; a few weeks since, I fell in company with a young gentleman, from Kentucky; and advanced, substantially, the following sentiments; to which he apparently gave his cordial assent. After I had introduced the subject, he asked me; but what would be your plan? I answered, suppose Ky. or Va. or Md., or all of them should emancipate their slaves; my plan would be, to have the owners of the soil hire them; or what would be better, rent the land to them on shares, as was done, in some instances in New York in 1827; and as was done generally in the West India Islands more recently. And if, as in those cases, it should work well—so well, that others should be induced to follow their example—and thus all the States emancipated their slaves, the plan would be for them to hire their emancipated people; say, for one fourth of all they can raise—the owners of the soil finding teams, tools, and seed, and they (the workmen) board and clothe themselves and pay their own doctor bills. Then add to this, their new condition, kind and equitable laws adapted to their capacity, condition, and in experience in self-government. But, said he, their habits of industry and economy are such that they would spend nothing, and soon become rich.—(More reasonable than the old objection, that "they can't take care of themselves.") Very well, said I, I suppose we might naturally expect they would soon begin to acquire some self-respect, and having the hope of gain in view, would also continue their industrious and economical habits, and, of course, acquire some little property. Most certainly they would, said he, and we would become poor. Oh no, I told him, I thought not; and for this reason.—"The whites would have a great advantage over the blacks in wealth and skill, and education, and sufficient time to change their habits, plans and occupations, while the blacks were accumulating some little property. Besides, all, white and colored, having the liberty of loco-motion, would be likely to act on the principle of the old adage; "Birds of the same feather flock together," that is, they would like to do as every body else does—Virginians like to go and settle among Virginians—Yankees among Yankees—the Dutch among the Dutch—Irish, among the Irish. Now, if this should prove true, (and I could see no reason why it should not,) of the slaveholders and slaves of the South, when they are both free,—it undoubtedly would, he interrupted—then, the inclination of the colored people, not only of the northern slave States, but of the free states also, would naturally be to go South; because any motive, which operates on emigrants of any class, would operate on them to do so. True, they go North now, in spite of the cold, which they so much dread, and every other repulsive motive, solely in order to get away from slavery. Yes, they leave home, friends, and their native soil, and looking to the North star, flee (who would not?) as for their lives, to get rid of a sore bondage, and to taste the sweets of liberty—the former, the greatest of all curses, and the latter, the greatest of all blessings to man. Just so, said he, and honestly, I don't blame him. But, said I, in the case supposed, viz. the destruction of slavery throughout the whole South, the tables would be turned. And the colored people, all over the land, would begin to look towards the South. They would do so; because the North is too cold for them—because the inhabitants of the North prefer to do their own labor and, consequently, they are not needed there—because to them the North is a strange land.—They would also, be inclined to emigrate South: because there it is warm—the climate suits them—because there they are needed for laborers, and understand the kind of labor—because the South is their home, their native soil—because their brethren, their friends, their attachments, and their all are there—and most of all, because there would be no slavery in the South, now as before.

For these reasons, it is believed they would naturally, and as rapidly too, as would be convenient and advantageous to both parties, emigrate to the far South; and there they would be willing, (and probably nowhere else,) to purchase the soil and settle for life. This, said he, is all very natural and very probable.

While, on the other hand, to proceed, the present owners of the soil would naturally be inclined to move towards the north; because to them the climate in the extreme South is too hot, too sickly, and they are not able to labor there, even if they were willing; also to avoid an unsuccessful competition with their industrious and economical neighbors, who can labor in the hot sun. For these and like reasons, they would be willing to sell for cash, (probably in small quantities, but high prices to the colored people, who would be able and glad to purchase) and then emigrate towards the North.

Thus by a natural, most free and righteous process, an effectual check would be put to the present system of amalgamation carried on between the two races in connexion with slavery; and, by degrees, they might, ultimately, become as distinct, as they were before slavery existed in our country.

Although, he replied, this would be a little humiliating, yet it would be far better, than to have slavery continue, till it cures itself; which it is certain to do, and, that before long by shedding of blood in a war of extermination between the two races.

Yes, sir, no doubt it would be better; and, the final result of voluntary emancipation, would, be, that Florida, and a part of the far South, become the residence and property of the colored race. When the plan had progressed thus far, which would probably take some 10, 15, or 20 years, they might either be set off as an independent nation, like Texas, or be incorporated as a part of the Union.

Thus the heavy curse and the great sin of slavery would be done away, with all its attendant miseries and evils, amalgamation not excepted, with comparatively little immediate injury to either party, and with a very great advantage ultimately to both, and to the everlasting honor of this great nation and republicanism.

G. C. BEAMAN.


# THE PHILANTHROPIST.

EDITED BY G. BAILEY, JR.

CINCINNATI,
Wednesday Morning, May 11, 1842.


FOR GOVERNOR,

## LEICESTER KING.

**OUR ANNIVERSARY.**

The 7th Anniversary of the Ohio State Anti-Slavery Society will be held at Mt. Vernon, Knox county, Tuesday, the 7th of June next.

The Societies are requested to appoint their delegates immediately—and it is hoped that our friends will come prepared with warm hearts and liberal hands.

A State Political Convention of Liberty voters, is advertised for the same place on the 8th. We presume it will not meet till the 9th—owing to the sessions of the anniversary of the society.

**IRISHMEN AND SLAVEHOLDERS.**

The Address of 60,000 of the people of Ireland to their brethren in this country, calling upon them to give their countenance to anti-slavery movements, has excited much feeling in the class thus addressed. The names of Daniel O'Connell and Theobald Matthew standing at the head of the list, gives the address a weight and character, which have driven some of the pro-slavery Irishmen of this country to deny the genuineness of their signatures. There is no more doubt that these great men put their names to that document, than that the one is called the Liberator, and the other the Apostle of Temperance.

As to O'Connell's sentiments on the subject of slavery, the world knows them. His denunciations of slaveholders are unequalled in severity.

The following extract of a letter from Richard Allen, dated Dublin, February 2d, 1842, we commend to the attention of Judge Reid, and the pro-slavery members of the Irish Repeal Association, of Cincinnati.

"Are your pro-slavery folks still skeptical? If they are, let them hear a little more: I went to him (O'Connell) the other day with a letter from Lewis Tappan, addressed to my friend Joseph Sturge, in which it was stated that Judge Reid was about writing over to O'Connell, a warm letter on the Irish Repeal question, (accompanied by a donation to its funds,) while his (Reid's) conduct as evinced in his recent treatment of the Cincinnati rioters, showed that he had little sympathy with the cause of freedom at home. O'Connell read the letter attentively—and said to the purport, '*This is most important*—I am extremely glad to know it. I thank my excellent friend, Joseph Sturge, for sending it to me, and you as the bearer of it."

Judge Reid's letter to this foreign "incendiary" has reached its destination ere this—and we hope an answer is on the way back, which will teach this sympathetic democrat a few lessons on the true meaning of liberty and equal rights.

O'Connell is one of the giants of these days. He scorns to conceal his sentiments from those of his trans-atlantic friends, from whom he is receiving contributions to the cause of Ireland. Determined not to be mistaken, he comes out in public meetings, where letters from America are read, inclosing donations—and affirms his unmitigated abhorrence of slavery. In the Freeman's Journal and Daily Commercial Advertiser, published at Dublin, of the 18th of January last, we find a full report of a great Repeal meeting, at which O'Connell was present. Donations from America having been announced, he arose and said, "he only wished he could find language powerful enough to portray the deep and lasting sense of gratitude, which the Irish people entertained for their American friends."

"The Americans," he said, "were accustomed to the voice of freedom, they knew the value of independent government, of self-government, of domestic government, and though there were thirty states bound together, under one general government, yet every locality had its own legislature for disposing of property, for determining questions of life and death & all that belonged to the concerns of men. (Loud cries of hear, hear.) They could, therefore, well appreciate the value of self-government, and when they hailed the struggle of the Irish people with delight, & extended to them their sympathy, it imposed on them an additional obligation to persevere, and they would persevere to the end (cheers). He would tell their American friends at the other side of the ocean, from that spot, that he would consider the Irishman disgraced who would accept that sympathy so generously and nobly given, and not perform the condition upon which it was tendered, to exert himself with all his energies for a Repeal of the Union (loud cheers).

He then proceeded—

"He saw, he thought it was in the Freeman's Journal of Tuesday last, a letter from an American then in London, who attacked him for having entered on a discussion of the "right of search" question then pending between England and America. He did him (the Lord Mayor) great injustice, for he had not said one word on the subject. He was free to declare his opinion, as he had already done before, *of slavery and its horrors, and therefore he valued the American sympathy thus given the more highly. He was ready to declare that no man of any color, cast or creed, should be a slave, and while he had increased in affection to America, it did not diminish his dislike of slavery wherever it existed (loud cheers). He valued their sympathy because they all knew he was a decided enemy of slavery in every quarter of the globe;* and with regard to the question of the right of search, he was convinced it was one which would have been easily settled (hear, hear). The Americans unquestionably had a right to resist any search made on their ships, but they had no right to make or suffer that flag to be made the cloak for a committal of piracy on the high seas, or to carry on a traffic in the odious system of slavery (hear, hear). The difficulty existed in distinguishing between the real and fictitious flag, but he thought that if a mixed tribunal, half Americans and half British, were formed, they would be able to decide what ship sailed under the real American flag and adjudge the parties entitled to compensation (hear hear).

This is valuable, not only for the renewed protests it contains against slavery, but for the Liberator's opinions on the right of search.

To show how right-minded is this formidable foe of slavery, on a question, in regard which the American people are as sensitive as the question of slavery itself, we give the following from his remarks on the same occasion.

"The Americans had no right to permit piracy, or a traffic in slavery to be carried on under their own flag; they had no right to give parties engaged in that piracy a fictitious protection, and they don't want to do it; but why, he would ask, were they so very stringent in their refusal to allow any meddling with vessels sailing under their flag? Oh, England ought to read a lesson from the circumstance! In the last war she acted with the most atrocious barbarity towards the American vessels. She trampled their flag under foot—insisted on the right of search—insisted on the right of British subjects to go on board Americaan vessels, and act as they thought proper. England was then in the insolence of her power—she committed the grossest outrages on the rights of American people; those outrages irritated and provoked them in the highest degree, and their irritation continued to the present hour (loud cries of hear, hear). Oh! England ought to recollect that while she had the power—that while it was safe to insult, she did so; but a day of retribution may come (cheers). She who insulted America in the plenitude of her power—in the zenith of her prosperity—is not now willing, but imploring of America not to have recourse to hostilities—nay, she is sending one of her *millionaries* to beg and entreat not to push their undoubted right of self-protection farther than was absolutely necessary (cheers and laughter). The insolence of Toryism was frightful to contemplate, and, he for one, should most heartily wish to see it checked (loud cries of hear, hear). The rule with the Tories of England was, that as long as they could oppress, to continue to do so, but to shrink from it when they find it cannot be done with safety [hear]. That was a lesson which the Tories had given for many years, but English insolence at present, with its "baited breath" drawn, and making her humble obeisance, was reduced to the necessity of sending out Lord Ashburton to interfere with the Americans, and to request that they would not be too violent in their assertion of a right (a laugh).

One more extract from the same speech we commend to the notice of our Cincinnati Repealers.

"He (the Lord Mayor) assured the Americans that as far as the protection of American property went they had the sympathy of Ireland; but as far as the slave trade was concerned, it had their utmost reprobation (hear, hear, and cheers). They had no compromise to make with those who were engaged in that nefarious traffic. They respected American independence, but they abominated the system of *dealing in human beings as a matter of trade*, and could not endure the thought without horror of a child being torn from its parents, or a wife from her husband, to be thrown into filthy dungeons, with the chance of being drowned, or poisoned by the bad air of the horrible prison in which they were too often unfortunately confined, and the bad provisions which they received (hear, hear). He regretted that the traffic in human beings should be continued; but he was not sorry at seeing the chartered insolence of England put down [hear, hear, and cheers]. The matter would, of course, be compromised; they could not go to war; and as far as right was with the Americans, they should, as he had already observed, obtain the sympathy of the Irish people. *But as regarded the question of slavery, it met with their most decided reprobation.* He, (the Lord Mayor) *felt it his duty to make these express declarations, now that the expression of America had kindled towards Ireland, and lest that might be held out as a reason to calumniate those who had already taken a strong part on the question of slavery (hear hear). Every one knew that his opinion on that question was unaltered and unmoved*; but at the same time he could not regret to see the just reward which was meted out to England for her bye-gone insolence, particularly to Ireland, and the degradation which that state of things brought upon the Tory faction (cheers).

This man, the champion of Ireland, the foe of tyrants every where, deeply sympathising with America in her disputes with Great Britain, yet reprobating slavery, calls upon you, Irishmen, to take the side of human liberty in this country. His language in the Address above referred to is—

"Slavery is a sin against God and man, all who are not for it, must be against it. None can be neutral. We entreat you to take the part of justice, religion, and liberty."

We are exceedingly anxious to show the true position of the *Repeal associations of Ireland*, in order to convince candid Irishmen in this country, of the incongruity of arraying such associations among us, against abolitionists—and to show the public the inconsistency of the precious demagogues, who, while denouncing their anti-slavery fellow citizens, have the impudence to send donations and letters to Irish associations, which openly proclaim abolitionism, as an essential part of their organization. A little while ago, a Cincinnati Repeal Association passed a resolution denouncing abolitionism in vulgar terms.

Now read the following letter from John O'Connell, son of the "*Liberator*," and judge how much fellowship exists between the repealers of Dublin and their brethren of Cincinnati.

**Negro Freedom—the Repeal Association.**

TO JAMES HAUGHTON, ESQ.

30, *Merrion-square, 27th Jan.* 1842.

MY DEAR SIR—

I earnestly request your pardon and that of the Committee of the Anti-Slavery Society, for my neglect of your and their flattering communication of last week. My only excuse is, that my whole time and attention have been absorbed by the present election contest for the representation of Dublin.

I beg to assure you and the other gentlemen of the committee, that there is no abatement of zeal on the part of the Repeal Association in the blessed cause of negro freedom. You would have easily seen this had you been at our meeting of last Monday week, when my father alluded, in strong terms, to slavery in America, and met the warmest approbation of the assembly. The most effectual means, too, of spreading abroad the knowledge and the detestation of that hideous system have been taken by the collection together, by order of the Association, of all the extracts read at former meetings on the subject of negro slavery, with a view to publish them in the form of a report, and to distribute them with our other reports. I have prepared a short introduction to be prefixed to these extracts; and I think you will find them to speak the Association's sentiments, as to slavery, in terms not to be mistaken.

The delay of publication has been thus caused:—We publish our reports at irregular intervals, whenever we have five together, each five forming one series. The first series appeared a couple of months after the formation of the Association. The second, eight or ten months later; and we hope to publish the third before long: we are waiting but to fill the series, having as yet but four reports for it, viz.:—one upon absenteeism, one upon the land-tenure question, one upon some other subject, that I do not at this moment recollect, and the report upon negro slavery in America, of which I speak. When the fifth is supplied the whole shall be immediately printed, and given the widest circulation in our power among our countrymen, both at home and abroad. I must leave Dublin in a day or two to attend to my parliamentary duties; but before I go I will draw the very particular attention of our committee to the obstacle in the way of publishing the third series, and I have no doubt they will take efficient measures to remove it.

I trust we now stand acquitted of the charge, that our "Cry for liberty is a mere selfish affair." We do not, and did not, deserve the charge. Our warmest exertions are ready to be given, and, whenever occasion offers, *are given*, freely and heartily, to every movement in favor of the liberty and happiness of any and all the branches of the universal family of man.

If we have been more before the public in our particular character as Repealers of the legislative union between England and Ireland, it is because our first duty is to our native land. But we have never refused nor neglected an opportunity of raising our voices in support and vindication of the rights and liberties of others; and are of the strongest incitements that we have to labor for the restoration of our country's legislative independence is, that her's will then be the potential voice of a nation, and no longer the unheeded cry of a mendicant province, upraised in the cause of liberty and of Christianity.

You, my dear Sir, having enrolled with us, stand free from the countercharge which, I think, we are fairly entitled to bring against others of the negroe's friends in this country. They are zealous for the liberty of the African—they make no effort for the liberty of the Irishman—the charity that begins at home is not of the highest order, but neither is that which begins out of doors and stays there. Were we laboring for the interests of a party there might be reason for this holding off; but the struggle we are making is for Ireland. The Ireland alike of the Tory, the Whig, the Radical, the Catholic, the Protestant, the Dissenter. The claims of the negro are strong; but those of our country are as powerful, and as imperative. We, of the Association, listen to and attend to both.

As you mention that you and the other gentlemen of the Anti-Slavery Committee, consider that this correspondence would be useful if it appeared in print, I send it to those newspapers whose proprietors are likely to comply with a request of mine; and I remain, my dear Sir, ever faithfully yours,

JOHN O'CONNELL.

"*No abatement of zeal in the cause of negro emancipation*"—"*the claims of the negro are strong; but those of our country are as powerful and as imperative. We, of the Association, listen to and attend to both.*"

Such is the language of Irish repeal in Ireland. Abolitionism is now an essential element in its constitution. Its "cry for liberty is not a more selfish affair." "Our warmest exertions are ready to be given, and whenever occasion *offers, are given*, freely and heartily, to every movement in favor of the liberty and happiness of any and all the branches of the universal family of man." That is noble. The blessing of God must rest upon men, animated by a spirit so catholic in its benevolence. Let the Repealers of this country display the same fearless, impartial zeal for universal liberty, and they will secure the confidence of all good men. One would think indeed that none of them could resist the touching beauty of this expansive benevolence. And yet there are some, we would fain hope that their number is small, who will denounce John O'Connell as an incendiary. They connive at American oppression. Sooner than offend the slaveholders and their abettors, they would repudiate their brethren in Ireland, and abandon the cause of Irish emancipation.

Some weeks since, we endeavored to show them the character of their chosen allies—in what estimation these men were accustomed to hold foreigners. We have now a few more items. They will serve to illustrate the gatitude of the slaveholder to those, who are so prompt for his sake to denounce abolitionists.

A great Anti-Irish Repeal meeting has been held in New Orleans. The American says—

"A large and enthusiastic meeting of American citizens who are opposed to the agitation in our city and State of the domestic affairs of a nation with whom we are at peace, was held in the Rotunda of the St. Louis Exchange on Thursday evening last."

We commend to Irishmen, the following among other resolutions adopted by the meeting.

"Resolved, That this meeting declares itself hostile to every invasion on the part of the people of one nation of the rights of another with which it is at peace—that we review with mortification and regret the interference of American citizens with the domestic affairs of Great Britain, and condemn the conduct of those who have lately assembled in public meetings in this city in support of what is called the Irish Repeal.

Resolved, That in the proceedings of the meeting held at Faneuil Hall, in the city of Boston, over which Wm. Lloyd Garrison presided, we distinctly recognize the identity of the interests of the two factions of Irish Repealers and American Abolitionists; and that we consider it as solemnly our duty to oppose the one, as to suppress and punish any efforts made by the fanatics of the other, to promote their disorganizing schemes.

Resolved, That this meeting regards Daniel O'Connell in Europe, and Wm. Lloyd Garrison in America, with no feeling but abhorrence—that we consider one a political renegade, and the other a political fanatic, and both together are entitled to the execration of all sober, upright and enlightened American citizens."

Can it be, that O'Connell will survive this resolution?

The following paragraph is from the Richmond (Va.) Enquirer, and is copied into the Charlestown (S. C.) Observer. We hope that the Irish associates of Mess. Reid and Piatt will bear in mind, that the Enquirer is the great *democratic* organ of the South. They will understand from the paragraph with what feelings slaveholders regard the "mob Irish," as that paper insultingly terms them.

"An Address signed by *sixty thousand names*, among which are Daniel O'Connell, and Father Mathew, the Apostle of Temperance, has been forwarded from Ireland to this country, *calling upon all Irishmen to make common cause with the abolitionists.* On Wednesday next, it is to be exhibited and read in Boston, before the annual meeting of the Massachusetts Abolition Society. The Rev. Mr. Redmond, the *Colored Ambassador!!!* who brought it, is to read it.

Fellow citizens of the South—Do you hear this? A *negro*, yes, a BLACK NEGRO! reading a proclalamation and invocation, from sixty thousand Catholic Irish to their *brethren*!—the mob Irish of this country, to make common cause with Abolitionists! We say again do you hear this! If you do, we would say to you, have your eye on a fat old Irishman, resident in Charleston, S. C., called Bishop England! This man is the "Dear friend of O'Connell," and doubtless he feels himself honored by such friendship."

Bishop England has deceased since this brutal paragraph was penned. What say our Irish Repealers of Cincinnati? Are we to have any more resolutions, denouncing those who are seeking the overthrow of slavery? Our Irish fellow citizens of course will decide for themselves, how far they will abjure anti-slavery sentiment, and thus forfeit the confidence of their countrymen in Ireland, for the sake of conciliating a class of men, who can ferociously invoke the vengeance of the mob against a distinguished Irish prelate, because he happens to be a friend of O'Connell! Suppose they call upon their democratic friends, Messrs. Reid and Piatt, to come out with a severe rebuke against *their* Southern democratic friends in Richmond and New Orleans!

**DEMAGOGUISM.**

The Logan Gazette thinks "there is a good deal of *demagoguism* in the way the Philanthropist is conducted." Alas, for my vanity. Here have I been, week after week, deploring most bitterly the arts of the demagogue, and all at once I am charged with being one myself.

What is demagoguism? A system of efforts designed to impel the people to unworthy ends, by imposing on their judgments, and appealing to their lower passions. Now we put it to the conscience of our friend of the Gazette, does the Philanthropist seek an unworthy end? Is it an object of no magnitude, to restore the Government to the control of the principles of the Declaration of Independence, to rescue the interests of free labor from the injurious domination of the Slave Power, to withdraw the national sanction and support from slavery and the slave-trade, and so to reform public sentiment and legislation, that JUSTICE shall become the universal law throughout this nation, in fact, as well as theory? If our friend does us the honor to read our paper, he knows, that this object is continually kept in view in every number. The means adopted to obtain it, may be unwise, but that this is the manifest object, he will not deny.

Let us ask him then, are the *means* we employ, *unfair?* Can he point to a single instance in which we have appealed to a grovelling passion, or a merely selfish feeling? We have labored to awaken in the people a jealousy for their own rights, indignation at wrong, sympathy for the oppressed, opposition to the exactions of slavery. We have appealed to their justice, their humanity, their love of independence, their shame, their patriotism, their religion—when have we addressed ourselves to other feelings?

Why then call us a *demagogue*? We seek a noble object by noble means. The policy of the democratic party in relation to slavery we *abhor*—the policy of the whig party in relation to slavery, we *despise* The one is cowardly, the other, atrocious. This volunteers its open support to the piratical system; that pledges its silence. We speak now of the parties, as parties. We do not believe our friend of the Gazette has any affection for slavery, or that he is afraid to speak when assailed by southern arrogance. But, insensibility to the real evil of slavery and the tyranny of the Slave Power, is proved herein, that he would elevate to the highest office in this nation, a man, who defended slavery in a senatorial speech, & has sustained it by a life-long practice—a man, who thought it necessary to do homage to this despotic Slave Power, by a barefaced departure from the principles, which controlled him in the beginning of his career.

A word as to the consistency of Liberty men. "Take up the Philanthropist," says the Gazette; "take up the Freeman, and what do we find? Violent philippics, bitter denunciations, levelled against the whig party, without ever a word against those who are in truth the *real* enemies of civil liberty."

This is a mistake. Again and again have we denounced the detestable servility of the democratic party—and if we have not done so more frequently, it has been because we have thought, "Ephraim was joined to his idols; let him alone." In regard to the whigs, it has been different. Their apostacy from right principle has not been so shameless. A few blushes remain to tell of virtue not quite lost. There are some rights which they are yet unwilling to abandon. But, their ground is that of *compromise*. They contend for a right, but agree not to use it. The liberty of speech and the press must not be abridged, *but*, it is inexpedient to exercise it against slavery. The right to petition must be maintained, *but* it will never do to grant the prayer of the petitioners. Slavery is wrong, Liberty is the right of every man, *but* this is not the time to agitate such abstractions. Such a party, it is evident, must be more dangerous to Liberty, than an open slavery party. The man who would shelter a wrong, by declaring you have no *right* to discuss it, makes you hate it, because it abridges your liberty. He who concedes to you the right, but argues against its use, awakens no indignation, and will more likely succeed in arresting examination than the other. Hence it is, that the Logan Gazette itself, has said that the outrages of southern men were only calculated to multiply abolitionists.—So the *outrages* of the democratic party, will produce the same effect, while the *compromises* of the whigs, by conceding the *right* of discussion, but denying its *expediency*, are cal-

culated to induce multitudes to forego the esn of this right, who, were it denied, would most surely exercise it.

### LIBERTY MEN IN THE EAST.

Some of our friends in the West, have expressed a strong distrust of the integrity of the men connected with the Liberty party in the East, and of the Editor of the Emancipator.—We have declared our dissent from the propriety of the address to the slaves, and regret that the editor of the Emancipator should countenance the policy of confounding the Liberty party with the Abolition organization. But, we venture to say that the Liberty men of the East, with the exception of a very few, are as true and honest as any in our ranks. Differences of opinion must be adjusted by conference and experience. There should be no dictation, no unbrotherly denunciation, no impeachment of motive, no pretensions to superiority in any section of our ranks, no assumptions of infallibility.

### STATISTICS OF EDUCATION &c.

In the subjoined tables, we have compared different sections of the Union, in point of education. The first column gives the whole population, the second, the absolute number of white persons over 21, who can neither read nor write, the third, the proportionate number.

| | | |
|---|---|---|
| *Eastern Free States.* | | |
| 6,760,022, | 97,818, | 1 in 67 |
| *Western Free States.* | | |
| 2,968,900, | 105,988, | 1 in 28 |
| *Eastern Slave States,* | | |
| 3,826,323, | 183,165, | 1 in 20 |
| *The Free States,* | | |
| 9,728,922, | 203,806, | 1 in 47 |
| *The Slave States,* | | |
| 7,333,644, | 345,879, | 1 in 21 |

This, however, does not present a fair view of the absolute amount of ignorance in the slave states. The slave-population in round numbers is 2,487,000; the free colored, in the slave states, 200,000. Adults we may reckon at 1,500,000, of whom we do not suppose that more than 150,000 can read and write. In the slave states then, with a population of 7,333,644, the absolute number of adult persons who can neither read nor write, is, about 1,700,000, or one in every four. If in our estimate of the free states, we include the free colored population of 186,000, setting down the adults at 75,000, and conceding that two thirds can neither read nor write, the proportion then of the entire population will stand, one to every 39, instead of 47.

Indeed, this is the only fair way of making an estimate of the amount of education in the community. The colored population is an essential part of it—its intelligence will advance, its ignorance retard, the welfare of the whole.

Behold then what slavery does for letters—one in every four persons in the slave states, who can neither read nor write!

We wish the Serviles of the free states would now answer one question. On what are founded the pretensions of the slaveholders to rule this Union—pretensions to which the people of the North have so long submitted?

On their *numerical* strength? They number scarcely 300,000, and the people with whom they are more immediately connected, are a small minority of the whole population.

On their *wealth?* In agricultural wealth they are behind the people of the free states; in commerce and manufactures, there is scarcely room for comparison.

On their *moral* worth? The question is mockery.

On their abundant *charities?* Probably, three fourths of all the contributions to the benevolent and religious institutions of the land come from the free states.

On their value as *customers* of the North?—It is estimated that the slave states now owe the free, $200,000,000; a debt they will never be able to pay.

On their *genius?* Seven-eighths of all the American authors of any note in Literature or Science, are born, and flourish North of Mason's and Dixon's line.

On their *intelligence?* One in every four persons of their adult population, can neither read nor write.

On their ability for *good government?*—The country has been controlled by them for the last 20 years, and what is the *result?*

Why then, we ask, are these men allowed to fill a large majority of the most important offices of the government, and to make its administration subservient to the interests of Slavery, at the expense of the honor and welfare of the whole nation? In addition to the facts we furnished on this subject a few weeks since, take the following—

The slave states have 35 per cent. of the white population, and about 38 per cent. of the federal. The free states supply most of the sailors in our merchant ships, and men of war. But, the President of the United States, is from Virginia; the Secretary of the Navy, from Virginia; his chief clerk, from Virginia; the president of the navy commissioners, from Virginia; their chief clerk, from Maryland; Senior Captain of the Navy, from Virginia; Col. commandant of the Marine Corps, from Virginia. The proportion of captains from the slave states, is, 44 per cent.; commanders, 29 per cent.; Lieutenants, 51 per cent.; passed midshipmen, 46 per cent.; midshipmen, 47 per cent.; surgeons and assistants, 42 per cent.; and, according to the Washington correspondent of the New York Evangelist, Judge Upshur, (in addition to the number of midshipmen appointed among the states by law,) has recently appointed thirty two, of whom fifteen are taken from Virginia, and the remaining seventeen from Maryland, Delaware and the District of Columbia. These are mere illustrations of the complete supremacy of the Slave Power.

We ask the dough-faces of the North again—on what do you ground the claim of your masters, the slaveholders, to rule this Union?

### THE WIND CHANGED.

"Dr. Bailey we love, aye! honor for his devotion to freedom; but still say as we did, that his intentions judged of in the light of his article, "looked like a direct and bold attempt to sell the abolitionists of Ohio to one of the parties." Dr. Bailey has since explained his language in a late short article, (but we never retracted a single position we had taken, Ed. Phil.,) and we cheerfully withdraw our charge; having no difference with him in the light of this explanation."—*Madison County Abolitionist—April 19th.*

Our friend having thus withdrawn his charge, we immediately penned a little paragraph, expressing our satisfaction, and apologizing for a severe thrust we made at him. I felt sorry that I had been so sharp towards one who *loved* and *honored* me so much. Alas! if I could only have despatched this friendly missile on the wings of some aerial messenger, how much mischief might have been prevented! Papers living so far apart as the Philanthropist and Abolitionist ought never to quarrel.

In the Abolitionist of the 19th, I was *loved & honored*—in the same paper of the 26th, I was represented as any thing but a lovable object. In the interval between the dates the editor had received my article on the Address to the Slaves, in which was that most unlucky reference to himself. That was the only *personality* in it. The purpose of the article was to show, that the advice to the fugitive slave to take in the *free* states, a horse or boat, or whatsoever he thought "absolutely necessary" to his escape, was wrong. That the slave had a perfect right to take from his master whatever was necessary to his flight, we held was true, on two grounds—his master was at *war with him*, and his *wages had been withheld* from him. These circumstances in relation to the free states, did not exist, and this we endeavored to show.—Evidently, then, the difference between us, and the supporters of the morality of that advice was, simply, a question of *fact*, not of *principle.* Allowing that we were in error, on that point, which we do not believe, we see not how we could be denounced as wanting in *principle.*

But, our friend of the Abolitionist is not apt at discrimination. So, in the very number succeeding that, in which he had *loved* and *honored* us for our *devotion* to *freedom*, and rejoiced that there was no difference between us, in regard to the great enterprise, he comes out and denounces us as almost utterly wicked, because we happened most unfortunately to differ with him on a question of *fact*, or, as some might maliciously say, because the Philanthropist, containing an apology for the unlucky allusion aforesaid, did not reach him in time.—For the benefit of our friend, so that he may review his comments of the 26th, which he says were penned rather hurriedly, (there is no doubt of it,) we will give him an abstract of them.

Our article on the address to the slaves, is "pre-eminent for sophistry"—"weak, very weak."

He puts the Philanthropist and the New York Observer in the same category.

He sneeringly calls us a "*Liberal* Party editor;" and charges us,

With "sewing pillows under the armholes" of the pro-slavery men of Ohio:

With resort to "*subter*fuges:"

With "making concessions" to a population that lately tumbled our press into the river:

With offering "concessions" to politicians unworthy an anti-slavery editor:

With "turning a deaf ear to the cries of innocent men shut up in Palmyra prison:"

With being decidedly opposed to the sentiment, that men are better than horses:

With consulting our position and case," at the expense of great truths:

With being "trammelled by expediency:"

With playing the "Aristocrat:"

Advises us to retrace our course, as if we were an apostate, and makes one sweeping charge against us as being capable of any wickedness. Thus—"The man, who for expediency's sake, can do what Dr. Bailey has done, can do whatever expediency demands, even to telling the *masses* they have not deprived the slave of liberty."

And yet this very man, he *loved*, aye! *honored*, just one week before, for his *devotion to freedom*! Well—all we have to say is, friend Jackson appears to us a much more reasonable man on the 19th of April than on the 26th.

On the 19th he gave a little advice to himself, me and the rest of his brethren, and of course will not be offended, if I quote the following from an ancient Greek poet, as equally applicable to us all—

"To err is human; tis the common lot
"Of frail mortality: and he alone
"Is wise and happy, who, when ills are done,
"Persists not, but would heal the wounds he made:
"But self-sufficient obstinacy ever,
"Is folly's utmost height."

### BRANCH MINTS.

The Committee on Public Expenditures have made curious developm'ts with regard to the operations of the Branch Mints of the U. S. These are, at Charlotteville, N. C., Dahlonega, Ga., & New Orleans, La. They are a useless burthen on the government. They were got up, ostensibly for the sake of coining more money, but really for disbursing more of Uncle Sam's treasures in the Slave States. The last purpose they have answered admirably well.

According to the Committee, the $2,884,708 coined at these mints having cost the Government, $3,703,165,72 or, $1,28,3 for each dollar!

The total cost of erecting and sustaining the mints is $822,457,72. The officers of the branch mint at New Orleans, particularly, have lived like princes. With a proper contempt for that niggardly economy which disgraces the free states, they have laid out for baths, water-closets, and flagging the yard and side walk of the mint, sixteen thousand eight hundred and thirty nine dollars, and twenty eight cents!

The following items of expenditures will show the luxurious style in which these servants of the country have been in the habit of living.

| | |
|---|---|
| Five mahogany arm chairs, $10,25 each | $51,25 |
| Thirty mahogany chairs, 5 each | 150,00 |
| Six Grecian chairs | 15,00 |
| Mahogany desks and tables | 400,00 |
| One rose-wood desk | 22,00 |
| Carpet, Brussels and others | 376,50 |
| One pair porcelain spit boxes | 8,00 |
| Two inkstands, 10 each | 20,00 |
| One mahogany bureau | 210,00 |
| A bust of Mr. Livingston | 40.00 |
| One table | 40,00 |
| One ream foolscap paper | 10,00 |
| One do do | 9,00 |
| Penknives, each 3.50 to 4,50 | |
| Trees, shrubs and flowers | 23,50 |
| One desk curtain | 14,00 |
| Ice | 85,58 |
| Mahogany boards for a counter | 92,98 |
| Two bronze paper weights | 10,75 |
| One eagle do do | 7,00 |
| Stuffed mahogany chair | 13,00 |
| Large lamp for lobby | 73,50 |
| Travelling expenses of one of the officers in the season | 275.00 |
| Bookcase and desk | 258,00 |
| A supply of water for the mint, per annum $250 to | 317,00 |

But, this is not all. The hard earnings of the people must go to pay these gentry for cultivating plants &. Look at the following items.

| | |
|---|---|
| J. Brunet, for sundry *plants*, namely | |
| 6 dwarf pear trees, at 72 cents | 4,50 |
| 6 dwarf apple trees, at 75 cents | 4.50 |
| 6 durable almond trees | 3,00 |
| 5 lilacs at 50 cents | 2,50 |
| 3 plain laurels | 1,50 |
| 4 rose bushes | 2,00 |
| 2 snow balls | 1,00 |
| 5 synchori carpon | 2,50 |
| 4 spima | 2,00 |
| 3 seringua | 1,50 |
| 7 Japan oucaba | 3,50 |
| 4 yellow tassaino | 2,00 |
| 3 Hortensia, at 25 cents | 75 |
| 2 cowslips | 50 |
| 4 campanulla | 1,00 |
| 7 silver-button bushes | 1,75 |
| 1 flox | 25 |
| 1 Juliana | 25 |
| 2 jog | 50 |

| | |
|---|---|
| S. Bremond, for trees, &c., namely: | |
| 204 cedar and one dozen live oak | $20,00 |
| Different trees | 20,00 |
| Orange trees | 50 |
| Pear trees | 6,00 |
| A quantity of lumber | 8,00 |
| Sundry trees | 5,00 |
| Sundry flowers | 5,00 |
| Trees | 15,25 |
| Candlestick | 4,50 |
| Trees assorted | 5,00 |
| This amount paid John Doyle, for orange trees and plum trees | 59,75 |
| Sundry trees | 8,00 |

So much for branch mints in the slave states. And to sustain these and similar ridiculous expenditures, the people of this country must be taxed in the shape of a tariff some 30 or 40 per cent. If the slaveholders should succeed in forcing Congress to establish a national armory, or a naval depot in the slave states, it may be well to make deefinite appropriations, for the establishment of baths, and pleasure grounds, the purchase of busts, pictures, and ornamental furniture, and also for the travelling expenses of such of the officers as may wish to go abroad on purposes of pleasure, or *electioneering.*

### PROPOSED BRITISH TARIFF.

The proposed reduction of the British tariff on certain articles, is welcomed by many in this country, as being calculated to throw a damper on the operations of the Home League. The whig press undervalues its importance, & thinks that the agricultural interests of this country will gain little from it. For one, we rejoice in the movement for reduction. It is a concession to the wants of the laboring masses in England. It will open the way for still further concessions. It will certainly stimulate the agricultural interests of the free states, and multiply the bonds of interest between this country and Great Britain, thus lessening the chances of a rupture in their friendly relations. With appearances thus auspicious on the part of Great Britain, we do not wish to see a general system of countervailing duties adopted by our government. For effecting further changes, it would be better to rely on the force of *negotiation* than of *retaliation.*

The following table will show some of the principle articles on which the duties are proposed to be reduced.

| | | *Present Rate.* | *Proposed. Foreign.* | *Rate. Colonial.* |
|---|---|---|---|---|
| Bacon, | cwt. | 28 0 | 14 0 | 3 6 |
| Beef, salt (if not corn,) | cwt. | 12 0 | 8 0 | 2 0 |
| Beef, fr. or slit'ly salt | cwt. | proh'it'd | 8 0 | 2 0 |
| Butter, | cwt. | 20 0 | 20 0 | 5 0 |
| Cheese, | cwt. | 10 0 | 10 0 | 2 6 |
| Eggs, | 120 | 0 10 | 0 10 | 2½ |
| Hams, of all kinds, | cwt. | 28 0 | 14 0 | 3 6 |
| Lard, | cwt. | 8 0 | 2 0 | 0 6 |
| Pork, salt, (not hams) | cwt. | 12 0 | 8 0 | 0 2 |
| Pork, fresh, | cwt. | proh'it'd, | 8 0 | 2 0 |
| Puddings & sausages, | lb. | 0 4 | 3 | 0 1 |
| Tongues, | dozen, | 3 0 | 14 0 cwt. | 3 6 |
| Salted or fresh meat, not otherwise described. | cwt. | proh'it'd, | 8 0 | 2 0 |
| | | *Present.* | *F.* | *B.* |
| Potatoes, | cwt. | 2 0 | 0 2 | 0 1 |
| Onions, | bushel | 3 0 | 06 | 03 |

Our First Page.—The epistle of S. Crothers on our first page to the Secretaries of the American Board of Missions, is quite a rich, highly seasoned article. The Address to the people of Clinton county is forcible—but, we do not see the propriety of calling an attempt to amend the constitution, *revolutionary*—nor can we admit by any means that, under the general power "to provide for the common defence and general welfare of the United States," Congress may constitutionally abolish slavery in the states; unless in the event of war or insurrection, when the aid of the Union is demanded, it may become absolutely necessary for the safety of the country. We are of the strict construction school, and cannot, under any pretext, or for any purpose whatsoever, consent to stretching the powers of Congress to any cases, not manifestly within the meaning of the constitution.

The communication of Mr. Eli Nichols, I do not like in all points. I think the object of the Liberty party, may be better defined—*Equal and Exact Justice to all classes and conditions of men in the country, white and colored, bond and free.*

### A REQUEST.

Just before the last State Liberty Convention of Massachusetts, a letter respecting the true objects and policy of the Liberty party, as understood in Ohio, was addressed to that body, by Dr. Brisbane, Thomas Morris, William Birney, and the editor of this paper. The friends in this region would be glad, if the editor of the Emancipator could make it convenient to publish that letter. The Liberty party will doubtless be pleased to know the opinions of their candidate for the Vice Presidency, on the proper objects of their organization.

### Judge Underwood.

A public meeting at Hallowell, Maine, passed certain resolutions respecting the attempt to censure Mr. Adams, for presenting the Haverhill petition. A copy of the proceedings was forwarded to Judge Underwood, who returned the following truly patriotic answer.

*Washington City, March 19, 1842.*

Sir:

I have received a copy of the proceedings of a public meeting held at Hallowell on the evening of the 18th of February at which you presided.

It is gratifying to me to receive the approbation of any portion of my countrymen.

Although I differ with Mr. Adams in some respects, I have no more right to censure him for acting upon his principles, than he has to censure me for acting upon mine.

To punish a member not for disorder, but for what he thinks a conscientious discharge of duty, although an error in the opinion of the majority, would inevitably subvert the principles of the Constitution, and bring Congress into contempt with all considerate men.

I send several of my speeches printed in a corrected form, to yourself and others who participated in the meeting at Hallowell.

With strong feelings of attachment to every State and to the perpetual union of the States, I am with respect,

Your obedient servant,
J. R. UNDERWOOD.

### COMMUNICATION FROM SAMUEL LEWIS.

Dr. Bailey:—Will you allow me to reply through your paper to the friends who requested my attendance at various liberty and and anti-slavery meetings.

It would gratify me exceedingly to meet the advocates of constitutional freedom. Every mail brings tidings confirming my conviction of the necessity for political action; it is the only action that promises the least success.

The two political parties are sacrificing our principles to Southern influence, and so far as the great subject of freedom is concerned, it matters not to us whether Tyler, Van Buren, Clay or Webster be president, in any case, Southern influence must prevail.

It is true, in the recent outrages in Congress, a majority of those who favored the right, were whigs; but it is equally true that the leading whigs commenced the attacks on both Mr. Adams and Mr. Giddings, and have recently added to their former sins a refusal to receive resolutions of large bodies of men, merely because they ventured to differ in opinion with a southern majority, thus practically declaring that no voice but that which favors the work of tyranny shall be heard in the halls of Congress; so that we cannot expect the least mitigation of our wrongs by the elevation of a party of which Mr. Clay is the head, and Messrs. Botts, Marshall & kindred spirits are to take the lead, while the leaders of the opposite party are too far committed to slave influence to recede an inch.

While the present administration is pledged to procure the admission of Texas and the extension of the slave power, and the leaders of both the opposition parties either favor the project or dare not oppose it, and while the pretensions of slavery are about to involve the nation in war for its protection, it is no time to be idle or silent, nor would I allow my personal interest or convenience to keep me from the field, so long as my efforts could serve in any degree to promote the cause of human liberty and the prosperity of my fellow citizens. Thousands of us may exhaust our influence, or be crushed by the slave power, ere the day of our final triumph, but that day will come. As liberty men we must not hesitate to sacrifice our own standing, influence or interest, so that we insure the triumph of free principles and the restoration of constitutional rights.

Obligations that I consider sacred, require that I should be absent from the State, the next two months, and this must be the apology for my absence where I should otherwise rejoice to be present. Should life and health permit, I hope to co-operate with my patriotic friends during the summer and fall in this great and noble work.

SAMUEL LEWIS.

[From our Washington Correspondent.]

*Washington, Man 4rd, 1842.*

Since my last letter, we have had several important reports—one from the Committee on Foreign Relations respecting our trade with the British West Indies.—This was once very extensive and valuable. The timber from Maine, the manufactures from the other New England States, the flour & tobacco of the Middle States found an extensive market there, both for consumption, and transmission indirectly to Europe. That trade was mostly destroyed, the little remnant being transferred to British vessels, in consequence of some changes in our tariff to benefit the sugar and cotton planters of the South. The wanton sacrifice of Northern interests with no corresponding benefit to the South, excited much feeling, as your political readers will remember, in Mr. Adams' administration. The South then, managed to stifle inquiry, and throw the blame on Great Britain; and with complete success. The cry for war was almost universal for a time.

The report of the Committee does ample justice to this important topic. The ultra-Southern men, ever hating the light, tried in vain, to prevent the printing of 10,000 extra copies of the report—it will have a powerful influence in arousing the people of the Northern and Middle States to a perception of their true interests in this matter.

The reports of Messrs. Kelly and Stewart, and that of Gov. Poindexter, respecting the New York Custom House frauds have at last been laid before the House.—I will try to give your readers a clear idea of that matter.

For many years past large quantities of woolen and cotton goods have been passed through the N. Y. Custom House, fraudulently, at very low duties, and sold at auction, often at prices below the nominal cost in England. The American manufacturers were thus deprived of the benefit of the tariff duties. Since 1832 the amount of this fraudulent importation has largely increased. These imports were made by English Houses connected with English Manufacturers, and on their account.

Our American Manufacturers and honest importers were led, very naturally, to inquire into a practice which was ruining them as well as depriving the Government of millions of revenue. They despatched agents to England; and soon ferretted out the whole plan of false invoices by which the frauds were perpetrated, and obtained evidence sufficient to ensure the conviction of some of the more prominent of the guilty parties in New York city. When the matter was brought to the notice of the Treasury department, and of the higher offices in New York, a great show, at least, of effort to punish the knaves was made. Large seizures of goods were made, and several importers suffered severely.

Meantime, all the Custom House officers were not more immaculate than sundry bank directors have shown themselves, within a few years past. And so it happened that an importer whose cash and conscience allowed of that particular mode of proceeding, could pass his goods, very easily, at such a rate of duties as seemed right in his own eyes; while those whose necessities or very peculiar notions of honesty did not allow them to take that particular way of cheating Uncle Sam, had their goods seized by our "very vigilant and faithful custom House officers, Messrs. So & So." Some *honest* officers, too, made heavy seizures in the regular and proper discharge of their duties, in consequence of the information given to them by the parties interested in presenting these frauds.

The importers form a large and—on account of their wealth & business connections—a very influential body of men; having several of the leading presses in New York city under their control. The elections of 1840 were drawing near; and they determined to make an effort to screen themselves from censure by connecting their cause with politics. Suddenly they were filled with overflowing zeal for the success of "Tippecanoe and Tyler too." They accused the Loco Foco administration of "persecuting" them, and endeavoring to break down the commerce of the country. The manufacturers & the Boston importing merchants were charged with instigating the legal prosecutions, and with bribing the Custom House officers to make the seizures of their goods in defiance of law. It was a sad poser, to be sure, that the courts of the United States condemned them, and justified all the seizures. And when the accession of Harrison failed to arrest these "interferences with their legitimate profits," a new measure was determined upon to throw all the blame of their sins upon the manufacturing interests of New England, whose regard for their own pockets had led, in the first instance, to the detection of the importers' frauds. Most of the Custom House men were very willing to have dust thrown into the eyes of the public, by directing attention to any thing, rather than their own greasy hands.

Here comes in another piece of curious political history. Gov. Poindexter, when Harrison came into power, came on to solicit the appointment of Envoy to Mexico. The death of Harrison defeated his hopes. He then, to the astonishment of the people who did not know the man, published his adherence to Tyler, certifying that the "capting" notwithstanding his sins against Whiggery, was a true Whig. The reward was speedy. The importers and custom house men decided to get up a White-washing Committee of Investigation, and got the President to put Poindexter at the head of it. Whether they had first ascertained his good disposition to lend himself to their views, this the deponent sayeth not. A very worthy, passably honest man, Michael Kelly of your State, was associated with him. One Bradley, and afterwards, in his stead, Robert Stewart of Md., was afterwards added as an umpire between the two. The commissioners speedily quarrelled, and Poindexter finally drove the others away by his arrogant course towards them.—He was for relying on the testimony of the foreign importers in their own favor. The other commissioners, deeming this very suspicious testimony, leaned to the side of the revenue officers, and the Manufacturers. After most suspicious delays, indicating a manifest wish on the part of Tyler to keep back the results of these inquiries, and use them for his own purpose, the several reports have at last been communicated to the House.—Both of the old parties profess to believe that their contents will be such as to cover their brassy faces with the blush of shame; a very desirable result, certainly.—For they have enough to be ashamed of, and a returning sense of shame would be a hopeful sign of a capacity for repentance. Poindexter's report, after months of intentional delay, was obtained by a Committee of the House, under process of Sergeant at arms, which was a very questionable exercise of power. Wise, in his bombastic way, declared that the report would be the most powerful anti-tariff document of the Session.—Friday and Saturday we had a fierce sparring on the subject, for several hours, in the course of which Mr. Adams made a very severe reply to the assaults on the integrity of our Yankee manufacturers. The matter will soon come up again, and be the battle ground of a deadly warfare. May the combatants fare the same as the Kilkenny cats! I love to see these old parties expose each other's rottenness. It opens the eyes of the people, and saves the Liberty Party the trouble and odium of a great deal of necessary, but dirty work.

An old private claim, of 20 or 25 years standing, has also occupied a good deal of time. I refer to it as a sample of several other impudent demands upon Uncle Samuel's pockets. Some men in Virginia contracted to build a fort for the Government. They employed contractors to do the work, got their own pay, and then failed. Under the peculiar insolvent laws of Virwhich prefer the claims of certain classes of creditors, the sub-contractors lost all their labor, and very modestly ask the government, which once paid the only men known to it, in the business for the whole work, to pay them also. This claim is a large one, and has been urged with much zeal, as a precedent. It was rejected on Saturday last, by a large vote.

Mr. Botts has not made his threatened movement against the abolition reporters, whose "insolence" was so offensive to this "high functionary." As the Locofocos have carried Virginia, at the elections last week, by a decided majority, it is thought he will come back rabid enough to eat ten penny nails; and he must have vent upon some unoffending class of persons. Like all true cowards, he may select the abolitionists, because they have the fewest friends to defend them from his assaults. The "chivalry" of the rabid slaveholders, properly understood, is little else but ruffianism and cowardice, both of which I have seen very abundantly displayed during this Session.

The Senate have been engaged, most of the week past on the Appropriation Bill, and made nearly fifty amendments to it, some of them very good ones, while others are so obnoxious that its final passage may be delayed another week by them. The provisions added by the House to cut down the salaries and expenses of the New York and Mississippi Circuit and District Courts, and the reduction of the general expenses of the Judiciary were stricken out. Considerable sums have been added for the Boston and New York custom Houses; and for many other objects, some of them matters of considerable importance. They will probably pass the bill to-morrow.

I am not sure whether I referred in my last letter to the Bill to confirm the titles of certain persons to lands, derived from the Choctaw Treaty of " Rabbit Creek," in 1830. This is another of those many cases of fraud upon the Indians by which our whole intercourse with them has been so deeply and darkly stained. Large reservations of valuable lands were made for the Chiefs. These, by various fraudulent tricks have passed into the hands of white inhabitants of Mississippi and others. The Legislature of that State recently passed resolutions urging Congress to confirm their titles to their ill-gotten gains. The claimants ask the same thing, or else, that Congress should pay them the value, something less than $2,000;000. As it is a matter of course to cheat the Indians, the Bill probably to confirm the titles will probably pass with some restrictions to guard the rights of the Indians, which will be of no value to them whatsoever.

Your Mr. Senator Allen has been striving every nerve to get the Senate to act on a resolve designed to commit the Senate on the subject of the Rhode Island controversy. But in vain. The most of the Senators, while they sympathize heartily with the revolutionary party in their objects, can lend no countenance to the assertion of the right of revolution, lest so dangerous an example should go South, & find too many willing and prompt imitators! So Mr. Tyler, and all the good whigs and locos are fast friends of the aristocracy of the landholders and their eldest sons, which has so long ruled that gallant little State, under the Charter of King Charles.

☞The resolves of *Mississippi* in favor of a Union with *Texas*,☜ and against a National Bank, protective tariff, and national debt, were laid before the Senate on Wednesday. The action of Congress on the Texas question will probably be urged before the close of the Session, though Mr. Adams' great speech, week before last, is a sad poser to the serviles. They know the giant is awake and armed!

The apportionment bill was finally taken out of the comm. of the whole to-day, at 2 o'clock. After a long debate, in committee, the ratio of one member for 50,179, population was fixed upon. The following tables and remarks will exhibit its bearings on *the great question.*

| *Free States.* | *Present Reps.* | *Propos. Reps.* | *Slave States.* | *Present Reps.* | *Propos. Reps.* |
|---|---|---|---|---|---|
| Maine, | 8 | 10 | Del. | 1 | 1 |
| N. H. | 5 | 5 | Md. | 8 | 8 |
| Mass. | 12 | 14 | Va. | 21 | 21 |
| R. I. | 2 | 2 | N. C. | 13 | 13 |
| Conn. | 6 | 6 | S. C. | 9 | 9 |
| Vt. | 5 | 5 | Ga. | 9 | 11 |
| N. Y. | 40 | 48 | Ala. | 5 | 9 |
| N. J. | 6 | 7 | Miss. | 2 | 5 |
| Penn. | 28 | 34 | La. | 3 | 5 |
| Ohio, | 19 | 30 | Tenn. | 13 | 15 |
| Ia. | 7 | 13 | Ky. | 13 | 14 |
| Ill. | 3 | 9 | Mo. | 2 | 7 |
| Mich. | 1 | 4 | Ark. | 1 | 1 |
| | 142 | 187 | | 100 | 119 |

Increase of free states, 45
Majority of free states under former census, 42
Increase of majority, 26

Increase of slave states, 19.
Mj'ty of free st's, under new census. 68
Increase per cent. 12 nearly.

White of Indiana, dough-face like, appealing to the Southerners in favor of a low ratio, reminded them that a large House would be much more unfavorable to their interests; which is, doubtless very true. But their desire to retain ther absolute strength was not to be restrained. The relative disproportion, of course. could not be helped, while those influential fellows, the laws of wealth and population maintained their sway, and yankees did not forget their 'rithmetic. I was much struck with a remark made by Judge Daniel in his opinion on the great slave case. Speaking of the necessity of a concurrent power of legislation, on the fugitive question, in the States, he declared that the greatest danger to the slave system came from the *popular branch of Congress*, where he thought the impulses of *fanaticism* were already quite manifest! Truly! A Daniel! Yea, a Daniel! And the event will verify his prophetic fears.

The project of compelling the several states to adopt the District system in electing their members, has been debated for a week past. The states' rights men and democrats resisted it, very zealously; and the whigs being divided, it failed to secure a majority. The chief object in urging it, now, was to secure the election of some whig members in Conn., N. H., and Ga., States now democratic, where the general ticket system prevails. The district system is doubtless the wisest and most equitable. But it may well be questioned whether Congress has any right to compel its adoption. The subject was fully discussed in 1814-15, and a large majority then rejected it.

You have seen, perhaps, the announcement of the liberation of the *glorious nineteen* of the Creole's men, at Nassau. An attempt was made to detain them on the charge of *perjury*, alleged in the affidavits of the officers and crew of the Creole. But the Judge promptly decided that *their evidence was good for nothing*, that the Creoles had done nothing more than they had a perfect right to do; and ordered them to be discharged by proclamation! The Southern papers, in copying the account of the fact, are pretty careful to omit the remarks of the Judge! It would be "incendiary matter" of the worst kind!

Yours truly,
Washington.


## PUBLIC NOTICE.

A public meeting will be held at Bold Face Chapel, near T. H. Yeatman's, in Storis Township on the River Road. at which an address upon the political principles and objects of the Liberty Party, is expected from S. P. Chase, on Monday the 16th inst., at half past 7 P. M. The citizens generally are invited to attend.

### WILLIAM BIRNEY,

Attorney at Law, Cincinnati, Ohio, will give prompt and faithful attention to the collection of claims in Ohio, and the Southeastern part of Indiana; and to all professional business entrusted to his care.

Office, on Court street 3 doors West of Main.

Emancipator will please copy for one year and charge this office.

## NOTICE.

The second anniversary of the "Ohio Ladies' Education Society for the education of free people of color" will be held in Mt. Vernon, Knox county, on the 7th of June next. It is earnestly hoped that the meeting will be fully attended and that auxiliary societies will as far as possible be represented by their delegates. Interesting addresses are expected.—We trust that anti-slavery women in the State who feel an interest in the success of the great work in which we are engaged will make sacrifices if necessary to attend this important meeting. The exercises will be so arranged that those who are in attendance at our anniversary can be present if they desire during most of the sessions of the Ohio State Anti-Slavery Society (which is to assemble in the same town on the same day with the Ladies Society."

In behalf of the Ex. Com.
MARY A. BLANCHARD, *Sec'y.*

### FREE LABOR DRY GOODS.

*At Wholesale and Retail.*

Calicoes, small and large figures; 4-4, 5-4 and 5-4 unbleached Muslins; do. do. do. bleached Muslins; super Manchester Ginghams, 3-4 and 4-4 colored Muslins; 7-8 and 4-4 Bed Tickings; Canton Flannel, bleached and unbleached; Cotton Laps and Wadding, low price; bleached and unbleached and colored Knitting Cotton; Cotton Yarn; Manchester Stripe, for men's wear; Apron Checks and Furniture Checks. Also, a full assortment of Cloths, Cassimeres, Linen Sheetings and Shirtings, Grass Cloth Hdkfs., Mouslin de Laines, and Silks.

Persons from a distance, (store-keepers in particular,) wishing any of the above goods can have them sent, by forwarding their orders, and at the lowest prices at which they can be afforded.

N. B.—The above cotton goods are all warranted to be free from slave labor. Persons wishing to purchase can have full evidence of the fact.

CHARLES WISE,
*N. W. corner of Arch and Fifth streets,*
Philadelphia, 1st mo., 13th 1842.

## POETRY.

*For the Philanthropist.*

### The Fugitive.

What means yon fairy like and lonely bark,
So swiftly bounding o'er the waters dark
Of beautiful Ohio's tranquil breast,
Like timid bird just frighten'd from its nest?
Now gently tips the wave the dripping oar,
Now quickly plunges deeper than before,
While at each upward stroke a shower bright
As orient pearls beneath the noonday light,
Is sprinkled round. The boat with stealthy oar,
Glides swiftly on and nears Virginia's shore—
But starts away again, with rapid bound,
For watchers now are prowling all around,
Beneath the hill that skirts the river side,
And o'er the waters flings its shadow wide,
It drifted down the stream until a cove
Formed by a mountain brook, hid by a grove
Of tall dark forest trees appeared in view,
'Vironed by bush, and rock; and thither flew
The strange and tiny boat, now hid from sight
By clustering vines which shut out e'en the light.
But stranger still, two maidens from it spring
And moor the skiff beneath the covert wing,
Of weeping willows drooping in the wave
As bending o'er some wood-nymph's lonely grave;
And as they stopped to breathe the cooling air,
Each maiden seemed an Ellen Douglass there.
With glowing cheek and anxious list'ning ear,
And scanning eye that spoke of banished fear,
Why are they there in that wild place, so lone
That wood-land moss across the path has grown?
'Tis mercy's angel bids them onward speed,
A weary, humbled, starving slave to feed.
He *was* a slave, but cast away the chain,
Preferring rather exile's lingering pain.
To find him somewhere in the rocky glen,
With baskets on their arms they sought him then,
And oft as greet their ears the distant sounds
Of watching sentinels upon their rounds,
They stop and listen till the echoes die;
Then with a quicker step they onward fly,
Through forest-glade and round the hill-side steep,
Where silent nature slept the deathlike sleep,
That soon must wake with sounds of conflict new,
Between God's freeman to his nature true,
And those who dare to crush a heart so bold,
Then boast their barter of a soul for gold.
They found him not, and in a saddened mood,
Placed in a hollow log for him the food,
And breathed with yearning hearts the silent prayer,
That Heaven might guide his wandering foot-steps there.
Then fearful lest some jealous eye was near,
As sounds of human voices met the ear;
They slowly strolled along with careless air,
Each plucking flowers to deck the other's hair,
And raising laughter's wild and joyous note,
Until they reached the cove and gained the boat,—
And landed once again on freedom's soil,
The throbbing of each heart repaid its toil.
Such are Ohio's frailer ones I ween,
When mercy prompts, or duty's path is seen;
Alas! that now it should have been in vain,
That noble slave who would not wear a chain,
Was doomed to fall unaided—not unwept,
And God the record of his wrongs has kept.

*For the Philanthropist.*

"We could not be a slave,"
His was a giant mind and in that soul,
Writhing with anguish, brooking no control,
There burned a spark of intellect's bright fire,
Kindled by God and never to expire,
Too proud, that spirit, daring, bold and high,
To wear the chain of slavery with a sigh;
Though in a tyrant's power, with none to save,
His heart rebelled, he could not be a slave.
With cold contempt he moved among the throng
Who knew no higher doom than slavery's wrong,
And bitter scorn would curl his lip the while,
For one he called his master, with a smile.
'Twas e'er the hour of midnight and the slave
Started with purpose deep; solemn and grave,
He stood a moment, gazed with anguished look
On those he'd loved from childhood—then he took
One last farewell of kindred, friends and all,
Muttering freedom, or freedom's death, my pall.
The memory of a thousand cruel wrongs
Deep rankled in his breast, and busy throngs,
Of wakened passions, calling for redress
He bade be still, and nobly did repress.
'Twas not revenge he sought, but freedom's boon;
And though the night was drear, and hid the moon,
He fled; and guided by the northern star,
His bosom swelled, for liberty was there.
The morning came, and with it blankdismay,
To those who held with tyrants' cruel sway,
A sceptre, not alone o'er flesh and blood,
But crushed the immortal mind, part of its God.
Now mingled sounds in wild confusion clash,
And furious horse-men o'er the highway dash;
While well trained blood-hounds through the bye-paths fly—
"The wretch! dead or alive," the startling cry.
What human arm can save him in this hour!
O, Heaven! pray shield him from their maddened power!
Ha! wherefore starts he from his rocky bed?
In that dread sound he hears a human tread!
Now crouching low amid the tall rank grass,
He hears their muttered curses as they pass,
Again he breathes, again the curdled blood
Comes to his heart, thus ebbs the living flood,
One piercing glance around he madly throws—
His spirit yet untamed by bitter woes,
Soars on, nor rests nor stays its rapid flight
Till sheltered by the power of Britain's might.
Beneath the guarded hill his foemen lay,
Where proud Ohio sweeps its onward way,
Beyond he sees the land where slavery dies—
And hope, and dark despair alternate rise.
Three weary days and nights have sped their round,
Nor other food the famished man has found,
Than berries wild, plucked 'neath some covert nook
Or insect small caught from the mountain brook.
And think they thus to crush that spirit bold,
Who buy and sell the immortal man for gold!
In vain its conquering power may famine try,
Than yield, that negro now would rather die.
The sun had passed its zenith far, and thrown
Its shadows cross the ravine where alone,
Yet like the hunted lion, desperate, calm,
He seeks a covert from the impending storm.
No sound is heard nor sign of coming harm,
The wind is hushed, nor raises one alarm;
Nor Afric's son such long suspense could brook
But, gnawed by hunger, his lone haunt forsook,
And gliding fast with cautious step around,
The wooded hillside gained and soon had found
Wild autumn fruits, which to his fainting heart
So tempting seemed, a prince might crave a part.
As drinks the cooling rain the thirsty land,
Parched, 'neath a burning sun to desert sand,
So sweet that ripe fruit tasted to the slave
And strengthened him—it grew on freedom's grave!
But now he stands and lists, with upturned eye—
A rustling leaf tells it of watchers nigh!
'Tis past, 'tis gone, and silence reigns around,
And e'en he smiles at fancies fear hath found.
A wild exulting shout then cleft the air,
As though a thousand spirits of despair,
Had broke their prison-bands in triumph new,
And echoing hill proclaimed the victory too.
One look of deep despair—then spoke his eye
The full resolve to conquer or to die,
Fierce was the conflict, dreadful was the strife
For liberty was sweeter far than life.
'Twas desperation nerved him in that hour,
And frenzied madness heeded not their power.
In wonder then they stood, for his own might
Unarmed had vanquished five in single fight.
They arm, unite, and with one mighty rush
O'erpower the slave, and hope forever crush.
Despair and anguish stamp that haughty brow;
His limbs are feeble as an infant's now;
In vain the clanking chain grates in his ears—
No other thought, no other sound he hears;
Than this dread sentence freezing every nerve,
"A miner's slave chained 'neath the ground to serve,
Nor once through life these eyes shall see a ray
Of rising moon, or beam of setting day."
'Twas winter's night, and in his cold dark cell,
To rise no more, a tyrant's slave he fell;
No friend is near and he is dying now.
Who'll wipe the clammy sweat from off his brow?
That form is bent, defaced by cruel scars
And stripes "the slave's inheritance," he bears:
Despair and pride had on his vitals fed,
His noble heart was broken, reason fled,
And e'er a month had coursed its sluggish round,
He was a maniac chained beneath the ground.
Life's low expiring lamp relights a ray
Of intellect, and Ah! he strives to pray;
To God and Heaven he lifts his streaming eyes
Where sacred freedom reigns, then gasps and dies.
Great God of Heaven! stay thy lifted hand,
Let not thy vengeance crush our guilty land;
O bid our nation, dyed in slavery's blood,
And steeped in slavery's tears, a living flood;
To cry to thee, with agonizing prayer,
And humbled soul, thy threatened rod to spare;
O teach us now to bow each stubborn knee
Wash in thy blood and let the oppressed go free.

The following lines on West India Emancipation are from the pen of Lord Morpeth, who is now on a visit to this country.

### ODE ON THE ABOLITION OF SLAVERY.

Proudly on Cressy's tented world
The Lion flag of England flew;
As proudly gleamed its crimson fold
O'er the dun heights of Waterloo:
But other lyres shall greet the brave,
Sing now, that we have freed the slave.

The ocean plain, where Nelson bled,
Fair Commerce plies with peacefol oar,
Duteous o'er Britain's clime to shed
The gathered spoil of every shore;
To-day across the Atlantic sea,
Shout, shout ye, that the slave is free.

And Eloquence, in rushing streams,
Has flowed o'er halls and courts along,
Or kindled mid yet loftier dreams
The glowing burst of glorious Song:
Let both their noblest burthen pour,
To tell that Slavery is no more.

Bright Science, through each field of space,
Has urged her mist-dispelling car,
Coy Nature's hidden reign to trace,
To weigh each wind, and count each star:
Yet stay, thou proud Philosophy,
First stoop to bid Mankind be Free.

And Freedom has been long our own,
With all her soft and generous train,
To gild the lust of the throne,
And guard the labors of the plain;
Ye heirs of ancient Runneymede!
*Your* Slaves—O could it be?—are freed.

Ah! for the tale the slave could speak,
Ah! for the shame of Britain's sway,
On Afric's sands the maddened shriek,
'Neath Indian suns the burning day:
Ye sounds of guilt—ye sights of gore—
Away! for Slavery is no more.

'Mid the drear haunts of Force and Strife,
The Ministers of Peace shall stand,
And pour the swelling words of Life
Around a parched and thirsty land;
While spread beneath the tamarind tree,
Rise, "happy homes and altars free."

Ye Isles that court the tropic rays,
Clustered on Ocean's sapphire breast,
Ye feathery bowers, ye fairy bays,
In more than fable now "the Blest:"
Waft on each gale your choral strain,
*Till every land has rent the chain.*

O! England! empires' home and head,
First in each art of peace and power,
Mighty the billows crest to tread,
Mighty to rule the battle hour—
But mightier to retrieve and save,
Rejoice that thou hast freed the Slave!

*For the Philanthropist.*

### What means should we adopt?

DR. BAILEY:—

Some difference of opinion seems to exist as to what plans may be properly adopted for the liberation of the slave. The question is somewhat perplexed, arising from the utter impossibility of making that which is crooked agree to that which is straight. Slavery is in its very nature crooked, like its prototype the serpent. Civil liberty is in its nature straight. To this impossibility of making slavery and liberty walk and work together, I refer all the absurdities and contradictions of our Federal Court in their late decision. But to the question, what means may we adopt without causing just offence? The means recommended of a political nature are of two kinds—such as are constitutional and such as are not so. Of the former kind, there are chiefly two, the ballot box and an alteration of the Constitution. On the first class all voting abolitionists agree. All agree that voting abolitionists should vote against slavery and that if slavery be in the constitution we should have it out. But on the latter branch there is some collision. Some eminent in the cause maintain that we may advise the slaves to run off and take the things necessary to their flight. Others who are also eminent are of the opinion that the advice is not good, partly as ill-timed and partly as in itself wrong. Now it does seem to me that the question after all resolves itself into this, shall we go for the abolition of slavery by constitutional means only, or shall we go for its abolition by those that are revolutionary? Am I right? If I am wrong, I am unable to see where I missed the figure. I suppose all believe, that under the constitution, the slave states have as full a *political* right to their slaves (with shame and national disgrace be it spoken,) as we have to our chattles personal. It follows then that to advise them to run away is revolutionary. This question must be met not with scorn and contempt, nor with fire and fagot, but by free dispassionate discussion. There are some propositions which I will now lay before the friends of our cause.

1st. That abolitionists are verily guilty concerning our brothers and sisters in chains. "We the people" have covenanted and leagued together to keep them uncharged, and uncondemed of crime, in the prison house.

2d. We may adopt no measure in reference to slaveholding which we would think wrong to apply, were we placed as they are. Query, were we circumstanced as they are, having the same constitutional guarantee for the *peculiar* chattel, would we think it even handed justice in those who declared only for constitutional means to entice away the slaves?

3rd. Should we not first try to adopt the constitutional means of an alteration of the constitution, so as to get ourselves out of the sin of slavery and of its support?

4th. Should we not well consider whether we will take any of the steps of revolution before we openly declare for it?

5th. Is the public mind prepared in the free states for revolution? I well know that feeling for the slave, the abridgment of the right of petition, of the press and of the liberty of speech is very past preparing it for such an event; but so it is not yet.

6th. In case the North would draw off, would not the result prove fatal to the whites of the South. Some of the slaveholders during the discussion in the case of Mr. Adams declared that their only safety against their slaves lay in the free states.

7th. In such case would not many of the slaves have to exchange slavery for death?

Friends, think of these things in the spirit of meekness and fear, lest we err, and may we all come together in the truth, which alone can give desirable freedom!

S. WALKER.


## GRAND RIVER INSTITUTE.

Is situated in Austinburg, Ashtabula county, Ohio.—Its object is to promote thorough Physical, Intellectual, Moral and Religious education. By combining manual labor with the training of the mind, it aims to make practical, vigorous scholars.

It is open for the admission of students of both sexes.—Applicants are expected to be at least fourteen years old: to furnish satisfactory testimonials that they possess a good moral character; and that they are sufficiently acquainted with the elements of Orthography, Reading, Writing, English Grammar, and Arithmetic, to enter upon the following course of study with advantage, which, when fully completed, will occupy a term of four years, both in the English and Classical Departments. Individuals will be received to advanced standing when able to pass satisfactory examination.

### COURSE OF STUDY.

*English Department.*

*First Year.*—English Grammer, including analysis of Poetry; Colburn's Mental and Adams' Arithmetic; Modern and Ancient Geography; Geography of the Bible; and Nevin's Biblical Antiquities.

*Second Year.*—Natural Philosophy; Watts on the Mind; Physiology; Book-keeping; History and Algebra

*Third Year.*—Newman's Rhetoric; Burritt's Geography of the Heavens; Geometry; Gray's Chemistry; Intellectual and moral Philosophy, and Botany.

*Fourth Year.*—Willard's Universal History; Newman's Political Economy; Logic; Natural Theology Butler's Analogy; Trigonometry and Surveying.

*Classical Department.*

*First Year.*—Review of the English Studies; Andrews' and Stoddard's Latin Grammar; Andrews' Latin Reader; Andrews' Latin Exercises; Cæsar's Commentaries, begun, Sophocles' Greek Lessons and Greek Grammar.

*Second Year.*—Cæsar's Commentaries, completed; Jacob's Greek Reader; Anthon's Cicero; Andrews' Latin Exercises and Sophocles' Greek exercises.

*Third Year.*—Cooper's or Gould's Virgil; Selections from the Greek Poets; select portions of the Greek Testament; Algebra, begun; Review of some of the preceding studies.

*Fourth Year.*—Livy; Xenophon's Cyropedia; Cicero de Amicitia and de Senectute; Homer's Iliad, begun; Algebra, completed, and Geometry.

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In the Classical Department exercises in translating Greek and Latin into English and the contrary, with special reference to the idioms of these languages, and to elegance and smoothness of diction will be frequently prescribed and varied according to the standing and attainments of the pupils.

A constant use of Anthon's Classical Dictionary, Eschenburg's Manual of Classical Literature, Butier's Ancient Atlas and similar books of reference will be enjoined; and attention to them elicited by stated and frequent exetcises, which require the use of such books. Much pains is taken to provide for those pursuing Classical studies such works as are best calculated to illustrate the literature of the ancients, and to awaken in the minds of students a proper interest in its beauties; while at the same time the influence of the religious superstitions of those pagan nations on the morals and usages of the people is carefully pointed out and contrasted with the purifying tendencies of Christianity.

There are stated exercises in Declamation, Forensic Discussions and Composition for students in both Departments; also a regular course of Biblical instruction.—

There are also weekly lectures upon moral and religious subjects, or upon some of the topics embraced in the preceding course, which all the students have the privilege of attending.

The course of study here presented has been adopted after due deliberation, and extended observations and inquiries respecting the wants of the human mind. It will be seen at once that it cannot be sustained without constant aid from the friends of intelligence, virtue and religion. The hand of charity has indeed been liberally opened to furnish land & buildings, and to meet other expenses incident to the starting of such an enterprise. But to carry out all the plans of the founders of the Institute, and to meet the expectations of its friends will afford a broad field for the exercise of benevolence. Funds are wanted to enlarge the Library, which now contains about five hundred volumes; to procure Chemical and Philosophical apparatu; to pay the tuition of indigent, pious students; and to furnish more extended facilities for prosecuting manual labor. From $20 to $30 a year in addition to the avails of his own industry will support a student here, who is industrious and enterprising. How many parents, how many benevolent individuals, how many churches, will furnish the aid necessary to sustain one or more students?

There are accommodations in the public buildings, and in the neighborhood for about one hundred students, who with some of the teachers board in commons. Rooms for young Gentlemen are furnished with stoves and bedsteads; those for young Ladies with tables, chairs, and washstands in addition. Four experienced teachers are constantly employed in the care and instruction of the students. The government of the Institute is kind and parental, depending mainly for support upon the moral sense and intelligence of the governed. No exertion is spared to make it a pleasant home for those who have a thirst for knowledge, and who are willing to labor for its attainment. There are two terms in the year, the first commencing the middle of August, the second the first of March, at which times it is desirable students should enter, as most of our important classes are then formed; they can, however, be received at other times, if prepared to enter classes already existing.

The expenses for board, instruction, room rent, and incidentals, including use of library, also instruction in vocal music are for males $65 and for females $60 a year. From one half to three-fourths of this expense is ordinarily paid from the avails of from two to three hours daily labor, needed to secure health and physical vigor; and without impeding at all either intellectual or moral improvement. A few have indeed succeeded in defraying all their expenses from the avails of their own skill and industry. No individual therefore who is worth educating, need fail for want of an opportunity. The tuition for each term is expected in advance.

Subscriptions are now before the public to obtain aid in procuring Chemical and Philosophical apparatus, and to assist indingent pious students in paying their tuition. Materials for clothing, Books, and Geological specimens are also solicited. Benevolent individuals wishing to aid any of these objects are requested to direct to *Augustine A. Smith*, Treasurer of the Institute. Provision is already made for paying the tuition of a few indigent, pious students of tried established character.

L. BISSEL, *Secretary.*



### FOR SALE CHEAP!

"Cause and Cure of Infidelity." By Rev. David Nelson, of Quincy, Ill. Any individual wishing this work can have it by application to the subscriber. Third edition, published by the American Tract Society.

D. D. NELSON.

Walnut Hills, Lane Seminary, O., Oct. 5, 1841.

## WEDDING CAKE MANUFACTORY, FANCY CAKE STORE, AND WHOLESALE AND RETAIL CONFECTIONARY.

*Fifth st, 5 doors East of Vine, North side.*

The subscriber having succeeded to the business of J. A. Burnett, respectfully invites his friends and the public in general to his display of Christmas, New Year cakes and Confectionaries, begs leave to inform them that all attention will be paid to their orders, and the same punctually executed.

SAMUEL A. ALLEY.

*December 22nd,* 1841.

### NOTICE---MILK---MILK

We are now prepared to inform our friends that we still continue to supply this City, with Milk on the six day principle, omitting the Sabbath, and have made permanent arrangements to continue it. All persons willing to sustain us, are requested to send their names and residence to the Office of the Philanthropist.

C. M. MERRELL,
N. H. MERRELL.

Messrs. WOODSON & TINSLEY, House Carpenters and Joiners, near the corner of Eight and Broadway, Cincinnati, feeling grateful for their patronage since the association as a firm, inform their friends and the public that they are prepared to do all kinds of House Carpentet and Joiner's work at the shortest notice and on the mosr reasonable terms.

WODSON & TINSLEY.

## PETERS' PILLS.

WE HAVE TRIED DOCTOR JOS. PRIESTLEY PETERS' VEGETABLE PILLS, and have no hesitation in pronouncing them the best *Antibilious Medicine* that we have ever used in our families. We are acquainted with several families in this city who give them the preference to all other kinds, on account of their mildness, and at the same tme, certainty of action.—*N. Y. Examiner.*

MORE THAN TEN MILLIONS of boxes of these ruly valuable Antibilious Pills have been sold in the United States, Canadas, West Indies, Mexico, and Texas, since the first of January, eighteen hundred and thirty-five.

HUNDREDS and THOUSANDS bless the day they were induced, by a friend, to try a *Box of Dr. Peter's Pills.*

They are in use as a Family Medicine, and all who have used them give them the preference to all other kinds, on account of their being a safe, pleasant, and easy aperient—being mild in their action at the same time; though, in their operation, producing neither sickness, griping, nor debility.

*Doctor Joseph Priestly Peters,*

Dear Sir:—I have used your valuable Pills these last four years, in cases of Dispepsia, Liver Complaint, and Sick Headache, and have found them in a majority of cases, the most valuable Pills I have ever used.

JOHN CASE, M. D.

For Sick or Nervous Head-ache, or Billious Fever, I would recommend *Peters' Pills* in preference to all other kinds.

R. H. ARMSTRONG, M. D.

The following from the EMINENT DOCTOR EMMERSON, is considered sufficient

I have used in my practice, these last 5 years, *Dr. Jos. Priestly Peters'* Vegetable Antibilious Pills, and consider them the BEST FAMILY MEDICINE I have ever used.

### Given up to Die.

How many are given up to die that might be saved by Sherman's Lozenges, the best medicine in the world, and the easiest taken.

### Consumption

Sweeps off thousands, yearly, in the United States, that Sherman's Cough Lozenges would cure when nothing else would even relieve. Ministers of the Gospel have added their testimony to that effect.

### Coughs and Colds,

neglected, lead to consumption and death, when a few of the Lozenges would effect a cure in one or two days. Try them, they are remarkably pleasant and cost but a trifle.

Over 3,000 persons have given their names within the last year as a reference of the wonderful virtues of these Cough Lozenges. They cure all recent cases in a few hours, seldom requiring more than one day to cure the most distressing ones.

*The Rev. Darius Anthony,* of the Oneida Conference, was given up as incurable, believed to be on the verge of the grave from consumption, without the hope of relief, till he tried these Lozenges. They relieved him immediately, and in a few weeks restored him to health, so that he could resume his duties as a minister of the gospel. He recommends them to all who are consumptive or have any derangement of their lungs, as the greatest medicine in the known world. He has witnessed their effects on several others, and always with the happiest results. He says so great a remedy through the blessing of Divine Providence, should be the common property of all, and in every family on the face of the earth.

*The Rev. Doctor Eastmond,* of this city, gave a few to a lady, a friend of his, who had been given up by her physician and friends as in the last stage of Consumption. The first Lozenge gave her considerable relief, so that she was encouraged to persevere in their use; and through the blessing of God they restored her to perfect health.

*Mr. Henry S. Banker,* 97 Green st. was cured of a very bad cough he suffered from several weeks, by only 5 Lozenges, when all other remedies had no effect on, him whatever.

*Mr. G. T. Matthews,* 8 Caroline st., suffered a year with a very hard, tight cough, pain in the side, spitting of blood and all the usual symptoms of consumption. The Loaenges relieved him immediately, and in a few weeks zestored him to perfect health. He says they are the greatest medieine in the world.

When such clergymen as the Rev. Mr. Anthony, Eastmond and Hancock, and such physicians as Mott, Cheeseman, Smith, Rogers, and those named above, sanction the use of any article of medicine, the public need not hesitate to place reliance upon it. Such are Sherman's Lozenges.

### Children Die

of worms, after months and sometimes years of suffering, without the parent's knowing the cause—little suspecting worms are literally eating them up. Sherman's Worm Lozenges have cured hundreds and thousands of such cases. Any child will take them.

### Sherman's Worm Lozenges.

Proved in more than 400,000 cases to be infallible; the only certain worm-destroying medicine ever discovered. Many diseases arise from worms and occasiou long and intense suffering and even death, without their ever being suspected; grown persons are very often afflicted with them and are doctored for various complaints, without any benefit; when one dose of these Lozenges would speedily cure them.

*Mr. J. Murphy,* 90 North st. Philadelphia, was applied to by a poor woman, whose daughter, 7 years old, had been sick for nearly 3 years; her stomach was as large as a grown person's, her arms and legs so swollen that she could not walk or help herself, although she could eat as much as two laboring men. Two celebrated doctors had exhausted their skill without any benefit; the father had spent all he could raise and was discouraged; he abandoned all idea of doing any thing more for her, and looked to death alone, to take her out of her misery. Mr. Murphy believing it a case of worms, gave her a box of Sherman's Lozenges, and in two days she returned with joy beaming in her eyes, and said the Lozenges had saved her child's life. The first dose brought away nearly a pint of worms in one living mass, she afterwards counted over 800 that were discharged, besides the mass, which she could not count. The child was literally eaten up with them—another living witness of the almost miraculous efficacy of Sherman's Lozenges.

### My Poor Back

will break, it is so weak, and pains me constantly. What shall I do? Get one of Sherman's Poor man's Plasters, with his name on it, and it will cure you in a few hours, as it did Mr. Hoxie.

### Sherman's Poor Man's Plaster.

The best strengthening Plaster in the world, and a sovereign remedy for pains, or weakness in the back, loins, side, breast, neck, limbs, joints, rheumatism, lumbago, &c. &c.

Several persons have called at the warehouse, to express their surprise and thanks, at the almost miraculous cure these plasters have effected.

*Jos. W. Hoxie, Esq.,* who had been so afflicted with rheumatism, as to be unable to dress himself without assistance, was enabled after wearing one, only one night, to get up in the morning with joy, and his tongue pouring forth the gladness of his heart, at the sudden and signal relief he had received from the best of all remedies.

*Mr. David Williams,* of Elizabethtown, N. J., an old Revolutionary Soldier, was so afflicted with Rheumatism, that he could scarcely help himself—these plasters entirely cured him.

Dr. J. Peter's Pills. Large size box containing 45 pills, 50 cents per box. Small size box containing 20 pills, 25 cents per box. Dr. A. Sherman's Cough Candys; price only 25 cents per box. Doct. A. Sherman's Worm Candys, only 25 cents per box. Poor Man's Plaster, only 12 1-2 cents a piece.

Agents for the sale of the above valuable medicines—Wm. H. Harrison & Harrison & Glascoe, Cincinnati; A. Avery & Co. Granville; Ridgeway Murphy & Co. Ripley; A. Graham & Co. Franklin Buildings, Cleveland; Watson, Druggist, Massillon. Most every merchant in the U. S., Mexico and West Indies.

### VALUABLE MUSIC BOOKS.

Sold by Robinson, Pratt, & Co, New York City; by Dunie & Peck, New Haven; John Paine, Hartford; Grigg & Elliott, Philadelphia; by Truman & Smith, Cincinnati; and by Booksellers generally throughout the United States.

*Twentieth Edition of Mason's Sacred Harp, or Beauties of Church Music,* a new collection of Psalm and Hymn Tunes, Anthems, Sentences and Chants, derived from the compositions of about one hundred eminent German, Swiss, Italian, French, English and other European musicians. Also, original tunes by German, English, and American authors, many of them having been arranged, or composed, expressly for this work. By Lowell Mason, Professor in the Boston Academy of Music, author of Boston Handel and Haydn Collection, the Boston Academy's Collection, etc, etc; and by his brother, T. B. Mason, Professor of Sacred Music, and organist at Fourth Street church, etc.—Twentieth Stereotyped edition, revised and greatly improved by the introduction of eighty tunes not in former editions. The Elements of Vocal Music, which are on the inductive method, have been greatly extended and newly arranged in the precise order that is pursued in teaching; and the numerous practical exercises connected with each lesson, will, in a great measure, dispense with the use of the black board. The above work is now known by the general title of "*Mason's Sacred Harp,*" Volume One. It is intended to make "Mason's Sacred Harp," the general repository, of the "Gems in Melody and Harmony," which have heretofore been scattered through various collections. And the collecting into a convenient volume, the old and new, choice, beautiful, standard Tunes, is a service to church choirs and singing schools, which has been already liberally rewarded. The sale of twenty editions in the short time the "Sacred Harp" has been before the public, and the steadily increasing patronage bestowed upon the work, is regarded as evidence that it is the very best collection extant, for singing schools, and for churches of all denominations.

From numerous Recommendations the following are selected.

*From the Boston Spectator.*

We hope all will encourage '*Mason's Sacred Harp*-We speak of Mason's Harp, because we know well its merits. We hesitate not to say, that it is the best work extant.

*From the New York Evangelist.*

*Mason's Sacred Harp is,* what it is called in the title page, a very select and useful work—the best collection of church music extant, for congregations any-where.

*From the Baptist Advocate.*

*Mason's Sacred Harp.*—The lovers of Sacred Song will find a rich treat in this new collection. No one man in our country has done so much for church music as Lowell Mason. He has given us the "Boston Handel and Haydn Collection," the "Choir or Union Collection," the "Boston Academy Collection," etc., all valuable works, and entitled to the extensive patronage which has been bestowed upon them; but it is safe to say, that the "Sacred Harp" has not an equal in the English language. This book is a volume of "gems in Melody and Harmony. Every denomination will promote devotional Pslmody by adapting this collection as the standard of church music.

*From Mr. Billings, Professor of Sacred Music.*

*Mason's Sacred Harp* is the most complete, interesting and useful collection of Psalm and hymn tunes I have ever seen. It is emphatically sacred music. I will encourage its general introduetion.

*From the Journal.*

We are familiar with all of Mason's publications, and have carefully examined the Sacred Harp. The volume is composed of very beautiful melodies, and harmonies of almost unequalled richness. It may justly by entitled "the beauties of music." The tunes are admirably adapted to the effective expression of poetry, a circumstance upon which the happiest effect of Christian Psalmody depends. The work is particularly recommended to those whose object it is to suit music to the words sung, or to make mnsic subordinate to sentiment, and thus eminently conductive to devotion.

*From M. Hamilton, Director of music in the Methodist Church, Wheeling.*

We are using *Mason's Sacred Harp* in our church. I should be much pleased to see it in general use—the music will please and improve the lovers of sacred song. The tunes are well suited to the different variety of metres, and it is a desireable collection for churches and schools.

### Just Published.

*Vol. II.—Mason's Sacred Harp, or Beauties of Church Music.—Vol. II.* contains old, new, and original Psalm and Hymn Tunes, Anthems, Sacred Songs, Duetts, Solos, Quartetts, etc. etc. This volume does not contain a single tune found in the first volume—it is a complete and independent book of itself, and will be sold separately. It is stereotyped from entirely new type of great beauty and perfection, procured expressly for it. The object in publishing an addstional volume, is to furnish an extended variety as regards style, metre and adaptation to the various wants of the lovers of Sacred Melody. It will be found permanently useful, and it is hoped will receive a patronage in some degree commensurate with the varied talent, labor and expense that have been employed in its production.

The following notices of the work will show the estimation in which it is held by good musicians.

From a Report of the Committee of the "*Eclectic Academy of Music*" on Musical publications; unanimously adopted by the Government and Members, March 24th.

"*The Sacred Harp, Vol. II.,* has been carefully examined by your committee, who cannot but regard it as possessing in an eminent degree that chaste, classic beauty of melody, and richness of harmony, which constitute the "soul of music," and which cannot fail to render it a standard work."

It is confidently believed that the efforts made by the Editor te furnish [IN THE SACRED HAIP,] an extended variety of *good Stock Music,*—such as will be permanently useful and interesting, will receive the approbation of Churches, Choirs, and Singers generally.

A COPY OF THE RECORDS,

C. R. FOLGER, *Sec'y. of the Academy.*

*From the "Handel Musical Society," of W. R. College, Hudson.*

THE SACRED HARP, VOLUME II, merits our *highest* approbation, and is a rich addition to our Library. Its introduction into the society has confirmed the belief that it will prove an important means of advancing Sacred Music. It would be but justice due the successful efforts of the authors to say, that the two volumes of the Sacred Harp, constitute th best collection ever published.

By order of the Society,

W. S. BARBER, *Sec'y.*

*[From the Observer.]*

*Mason's Sacred Harp,* or Beauties of Church Music, Vol. 2nd.-We hesitate not, most confidently to recommend this as a book of extrordinary merit; one of the best, if not the very best collections of Church Music ever issued from the American press. It will be held in high esteem by the admirers of taste, scientific accuracy, and fine discrimination in the adaptation of music to sacred poetry. Mr. Mason has evinced a knowledge of intimate dependence of Melody upon Harmony, an important principle to often disregarded in Amercan publications. It is a volume of Sacred Melodies, with rich, beautiful and classical harmonies, combining that striking purity and solidity of style, for which German musicians are, perhaps, more peculiar than any others. The beautiful typography of the work will speak [illegible] itself.

*From Mr. Allen, Professor of Sacred Music in Oberlin College.*

For a few years past, we have made selections for Church Music from the "*Sacred Harp,*" *Volume* I. I have ever esteened it a beautiful collection, comprising a great variety of chaste and approved tunes in all the usua cntres.

*Volume* II.—I approve most fully: your plan of publishing new selections and arrangements in successive volumes, by which purchasers are relieved from the necessity of repeatedly buying the same music. The second volume, is, in its rythmical character various,—its melodies are exceedingly sweet and tasteful—the harmony rich, flowing and impressive. It should, by all means, accompany the first volume,—especially in those *Choirs* which are somewhat advanced. I doubt not it will secure to the publishers an extensive patronage; and I shall do what I can to extend its circulation.

### FARMS AND COUNTRY SEATS FOR SALE.

A delightful Country Seat, situated upon a McAdamized road, half a mile from town, in a excellent neighborhood, with 5 acres of land; a frame house containing 8 rooms, a hall, a piazza, a porch and 3 cellars; also a good frame barn with a carriage house and stable; a well, a cistern and a spring. The grounds are well planted with peach, apple, pear, quince and plum trees, and embellished with shrubs and evergreens.

A handsome Country Seat with 16 acres of land, located upon a Turnpike road 3 miles from town. The improvements comprise an excellent brick house containing 10 rooms, 2 halls, 2 porches and a large cellar; Also a cistern, a well of excellent water, a large garden and an orchard of choice peach, plum, apple and pear trees. The is part level and part rolling.

A superior Country Seat, distant 5 miles from town, with 20 acres of good land, 10 of which are in cultivation and 10 in wood. The buildings consist of an excellent brick house, having 10 rooms, a hall, a porch and large cellar; a brick barn, a stone spring house, a carriage and smoke house. The grounds are well stocked with selected apple, peach, pear, plum and quince trees, and an excellent vineyard of Catawba, Isabella and Cape vines. This estate is a desirable purchase for a gentlemau of fortune, who can here enjoy a cool retreat in summer, a beautiful view of the Ohio river, and agreeable society.

A fertile Farm of 80 acres, situated 5 miles from town, with 65 acres in tillage, a frame house with 4 rooms and a cellar; Also a log house, a frame barn, a tenant's cabin, a small orchard and a garden. The land is good, well located for cultivation, watered with springs, and fenced with posts and rails.

A fertile farm of 100 acres, located 6 miles from town, and close to a McAdamized road. It has 90 acres in tillage, a good orchard of 8 acres of apple trees, a frame house with 5 rooms, a cellar and a porch, a large frame barn, a store room, a well, and several springs. The land is rich and level.

A pleasant Country Seat with 16 acres of land, located upon a good road 6 miles from town, in a salubrious and populous district. The house is in Cottage style, and contains 10 rooms, 3 porches, a large cellar and a gallery. The outbuildings comprise a frame barn, a cow house, and wood house. The grounds are planted with vines and young fruit trees, decorated with shrubs and evergreens, and well watered with springs, 2 wells with pumps, and a small stream.

A good Farm of 100 acres, situated 7 miles from town, in a healthy region, having 60 acres in cultivation, a brick house with 9 rooms, a cellar and a porch: also 2 frame barns, a milk house, a stable, a wood house, a well and many springs; likewise 2 orchards, a garden and a yard well paled. The land is chiefly in grass, good quality and well located for tillage.

A Farm of 60 acres, situated upon a Turhpike road, 8 miles from town, with 40 acres it tillage, a house with 4 rooms, a good frame barn with a stone cellar, a cistern a well, several springs, 2 good orchards of plum, peach apple and cherry treees; and a garden well planted with vines, raspberry, currant and goosberry bushes. The land is good, well watered with springs, and located on both sides of the road.

A firstrate Farm of 195 acres, with 115 in culture, situated upon a Turnpike road, 26 miles from Cincinnati, near a populous town. The improvements consist of a frame house, a superior barn 91 by 40 feet, with stables for 40 head of cattle, a hog pen for 100 swine, an arched cellar for 1000 bushels of roots, a corn crib for 2000 bnshels of corn, a wagon house 40 by 21 feet, 2 wells, 2 orchards, a garden with goosberry, raspberry and strawberry beds, and a paddock well stocked with quince, plum, peach and pear trees. The soil consists of rich bottom, and excellent upland, well fenced and watered with numerous springs.

A Farm of 50 acres, situated upon a road, 24 miles from town, having 35 acres in cultivation, a frame house with 6 rooms, a hall and a cellar; an excellent well with a pump, 3 log buildings, many springs and an orchard of 200 apple, plum, peach and cherry trees, good kinds. The land is of good quality, and is *in the vicinity of a* church and a school.

A desirable Farm of 116 acres with 70 acres in tillage, situated 28 miles from town, upon a Turnpike road, in a healthy and respectable neighborhood, where there are several churches and schools. The improvements comprise an excellent brick house with 10 rooms, a cellar and a porch; a good frame barn, a well and crib, wagon and a smoke houses; also a garden well paled and stocked with various shrubs, grape vines, apricot, quince and peach trees: likewise an orchard of grafted apple and pear trees. The land is fertile, well located for culture, fenced and supplied with springs and a run.

A good Farm of 50 acres, situated 32 miles from town, upon a road, and near the Miami Canal, with 32 acres in culture, a house with 4 rooms and a porch, a good frame barn, with sheds and cribs, also a well, a peach orchard and a garden planted with goosberry, raspberry, currant and quince trees. The land is chiefly rich bottom, well watered and fenced.

A good Farm of 166 acres, situated near a Turnpike road, 38 miles from town, having 120 acres *in tillage*, an excellent brick house containing 6 rooms, a hall, a cellar and a porch; also a frame barn, a corncrib, a smokehouse, a large orchard of apple, peach and cherry trees, a garden, 2 wells, several springs and a creek. The soil is good quality, and consists of hill and bottom.

A very cheap Farm of 300 acres, situated 40 miles from Cincinnati, and 5 from a town. There are 50 acres in cultivation, a two story hewed log house, a barn, a stable, a smokehouse, and a good orchard of 200 apple, pear, cherry, peach and quince trees. The land is rich and level.

A Farm of 185 acres, with 65 in tillage, located upon a Turnpike road, a few miles from the Miami Canal, and upon a river possessing mill power of 4 1-2 feet fall. It has a house with 4 rooms, a hewed log barn weatherboarded; a stable, a corn crib, a milk house, a good well, an orchard of 75 select apple with a few peach trees, and a large sugar camp. The soil is rich bottom, watered wrth springs, and well adapted for corn or pasture.

An excellent Farm of 300 acres, situated in the Niami Valley, 67 miles from town, having 200 acres of pasture and arable land, a capital frame honse *built* in Cottage style, containing 6 rooms, a hall and a cellar; two commodious barns, 2 large corn cribs, a tenants: house, a cemented cistern, a cider mill with a press, 2 extensive orchards of apple trees, and a superior garden ornamented with shrubbery imported from Paris, and well stocked with choice pear, plum, goosberry, raspberry, currant and peach trees. The soil is very rich, well irrigated with springs and the Miami river. It consists of hill and vale advantageously located for culture.

A desirable Farm of 140 acres of rich land, situated upon a Turnpike road and a Canal, and near a flourishing town in the Miami Valley. The improvements comprise a large 2 story frame house having 6 rooms, hall and a cellar; also a brick wash house with a pump at the door; likewise a commodious frame barn with stables and other buildings, an excellent orchard of choice grafted fruit trees, and 90 acres of cultivated land. The soil consists of fertile bottom and upland, well suited for tillage. It is a superior farm.

A fertile Farm of 138 acres, situated on the Ohio in Kentucky, 70 miles from town, having 100 acres in culture, a good brick house with 4 large rooms and a cellar, a corn crib, a stable, and several log houses: also an orchard of apple and peach trees, and a garden with fruit trees; also strawberry and asparagus beds. The land is chiefly rich bottom, well located for culture.

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